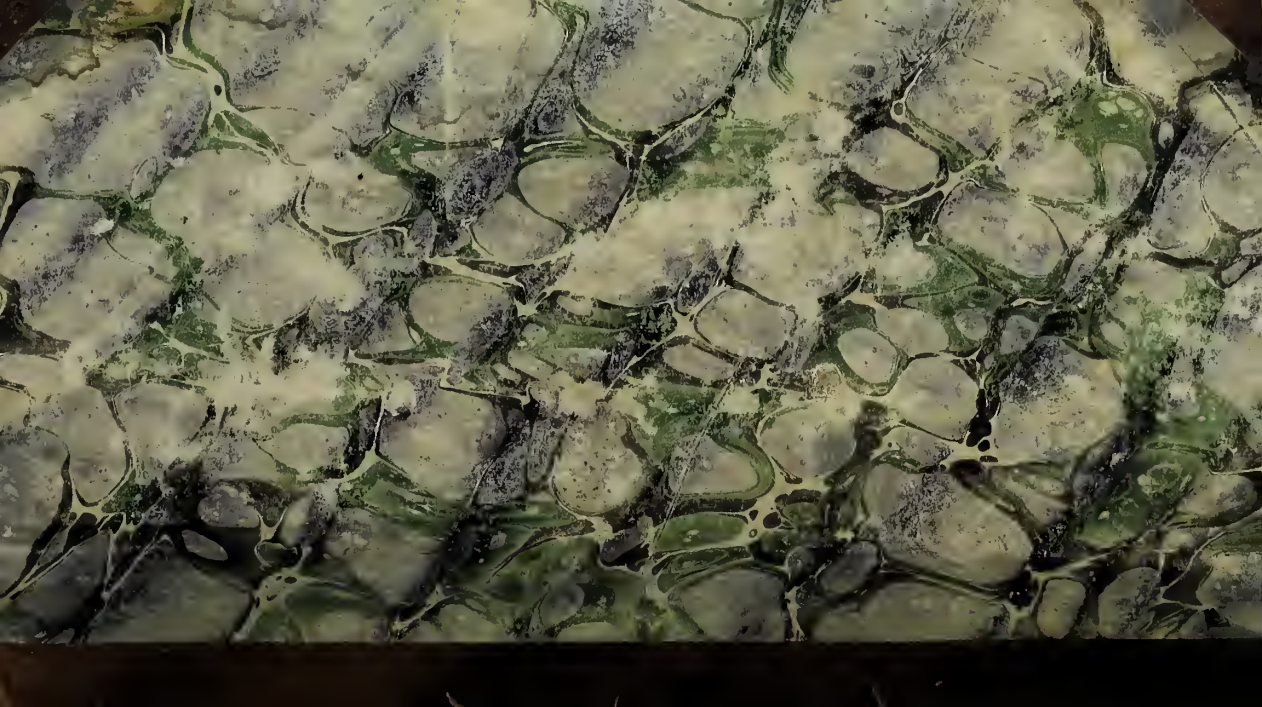

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THE

WORKS

OF THE

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A TREATISE ON JUSTIFICATION.

Part the Second.

CHAP. I.

A brief propoſal of the particulars in this ſecond part.

HAVING brought forth our ſtrength, both of ſcripture and reaſon, ſeconded with ſufficient authorities, as well to overthrow the concluſion ſet up by the adverſary, as to eſtabliſh that which we have undertaken to prove, it remains to anſwer thoſe ſcriptures and reaſons whereby

they endeavour to prove the contrary. And I ſhall no way diſſemble any of their objections, or ſeek to diminiſh the ſtrength of any argument: but rather endeavour to ſupply what is wanting on their part, in maintenance of the cauſe they have undertaken.

I ſhall therefore in this *ſecond part*, firſt lay down and prove ſome concluſions, which have relation to the queſtion, and will be as foundations to frame anſwers upon, to ſeveral objections that may be made.

2. I ſhall lay down ſome diſtinctions, which will make a clear way for the truth, through the darkneſs of many difficulties.

3. I ſhall lay down the nature of *juſtification*, and the ſeveral cauſes thereof according to ſcripture.

4. I ſhall briefly propound and anſwer the ſcriptures that are conceived to make againſt what has been obſerved.

5. And laſtly, I ſhall cloſe the whole, by propounding and anſwering the oppoſite arguments.

CHAP.

CHAP. II.

Some concluſions laid down, to prepare the way for anſwering ſundry objections.

SECT. I. He for whoſe ſins a full ſatisfaction hath been made (either by himſelf, or another for him) and accepted by him againſt whom the tranſgreſſion was committed, is as righteous as he that never ſinned. This is evident; becauſe there is as much righteouſneſs in repairing the wrongs done to any, as in abſtaining from doing wrong. He that by his cattle hath made ſpoil in his neighbour's corn, and hath given him full ſatisfaction for it, deals as juſtly and honeſtly with him, as he that never treſpaſſed in that kind.

Sect. II. There is no *medium* between a perfect abſolution from all ſin, and a perfect righteouſneſs; but he that is fully diſcharged from ſin, is made *ipſo facto* perfectly and compleatly righteous. The reaſon is evident: nothing can diminiſh the perfection of righteouſneſs, but ſin; as nothing can hinder light but darkneſs in one degree or other. So that as the air when it is free from all degrees of darkneſs, muſt of neceſſity be perfectly light: ſo he that is perfectly

freed from all ſin, muſt be compleatly and perfectly righteous.

Sect. III. Adam, till his fall by ſin, was compleatly righteous, and in a ſtate of juſtification before God. To ſay that Adam was not perfectly righteous, and conſequently in a juſtified ſtate, till his fall by ſin, is to place him in a ſtate of condemnation before his ſin. Wherever juſtification and condemnation are mentioned in ſcripture, you ſhall find an immediate oppoſition between them. But eſpecially this appeareth from Rom. viii. 1, 2. compared with verſe 3 and 4. where you will find juſtification deſcribed by non-condemnation: if there were a third ſtate, between juſtification and condemnation, non-condemnation would not imply juſtification, much leſs be uſed as a term equivalent thereto. Therefore to grant, that forgiveneſs of ſin puts a man into the ſame ſtate wherein Adam ſtood before his fall, (which is generally granted by all men) is to grant the point in queſtion.

Sect. IV. Perfect forgiveneſs of ſins, includes the imputation or acknowledgment of the obſervation of the whole law, even as the imputation of the law fulfilled, neceſſarily includes the non-imputation of ſin, or the forgiveneſs of all ſin, in caſe any hath been committed. For how can he be ſaid to have all his ſins forgiven, who is yet looked upon as one that hath tranſgreſſed, any part of the law? And he that is looked upon as one that never tranſgreſſed the law, muſt needs

be

be conceived as one that hath fulfilled the whole law, which is nothing elſe but to have a perfect righteouſneſs, or (which is the ſame) a perfect fulfilling of the law imputed to him. So that beſides that perfect remiſſion of ſins, which hath been purchaſed by the blood of Chriſt for thoſe that believe, there is no need of (indeed no place for) the imputation of any righteouſneſs performed by Chriſt; becauſe in that very act of remiſſion of ſins, there is included the imputation of a perfect righteouſneſs: or to ſpeak more properly, and with ſcripture exactneſs, that act of God whereby he pardoneth ſin, is interpretatively, nothing elſe but an imputation of a perfect righteouſneſs, or of a fulfilling of the law. Compare Rom. iv. ver. 6. with ver. 7 and 11. Even as that act of the phyſician by which he recovereth a patient from his ſickneſs, may with full propriety be called that act whereby he reſtoreth him to his health: and ſo that act, by which the ſun diſpels the darkneſs, may be called that act, by which it fills the air with light. And as the phyſician doth not heal the diſeaſe by one act, and reſtore health by another, but doth both by one and the ſame act, healing the diſeaſe and reſtoring health: in like manner, God doth not heal or forgive ſin by one act, and reſtore or impute righteouſneſs by another; but by one and the ſame act, doth the one and the other; forgiveneſs of ſins, and imputation of righteouſneſs,

being but two different names for one and the same thing.

Sect. V. If it be here demanded, but how can God be said to impute a righteousness to a man, which never was? I answer, to say God cannot impute a righteousness which never was actually performed, is to deny that he hath power to forgive sins. Because forgiveness of sin is an imputation of righteousness, and of such a righteousness as is without works. (Rom. iv. 6. Rom. iii. 28, &c.) i. e. A righteousness, not consisting of any works performed by any man.

Sect. VI. He that is fully acquitted from his sins, needeth no other righteousness to give him a title to life. The reason is evident. Death is the wages of sin, and of sin only; being due to no other creature in any other respect, nor upon any other term: and therefore cannot in a way of ordinary justice be inflicted upon any creature, but for sin.

He then that is free from death, and no ways obnoxious thereto, cannot but have a right to life; there being no middle condition between death and life. Adam while he was free from sin, had a title to life, yea, and had the possession of it; though he had not yet performed the law, either by himself or any other for him, in any such sense as is contended for by some, as of absolute necessity to give a title to life: and if he had not a right to life by his freedom from sin, but was to purchase it by an actual fulfilling of the

the law, I aſk, what quantities of obedience to the law he muſt have paid before he had made this purchaſe, and how long he muſt have obeyed the law before this title to life would have accrued unto him? For had he lived a thouſand years in his integrity, without the leaſt touch of tranſgreſſion, he had ſtill been a debtor of obedience to the law, upon the ſame terms that he was at the beginning, and the leaſt interruption in the courſe of his obedience had been the forfeiture of that life. So then this alſo is unqueſtionably true, that there needs no other righteouſneſs but the forgiveneſs of ſin, to give a man a clear title to life.

Sect. VII. That ſatisfaction which Chriſt made to the juſtice of God for ſin, and whereby he procured remiſſion of ſins, (or perfect righteouſneſs) for thoſe that believe, conſiſts in that obedience which he performed to that peculiar law of mediation which God impoſed upon him, (which we commonly, though perhaps not altother ſo properly call his paſſive obedience,) and not at all in that obedience which he exhibited to the moral law. This is evident; becauſe nothing can be ſatisfactory to divine juſtice for ſin, but that which is penal; *without ſhedding of blood*, (ſaith the apoſtle, Heb. ix. 22.) *there is no remiſſion*, and conſequently no ſatisfaction: now that the obedience which Chriſt exhibited to the moral law was no ways penal, is evident from hence: penal in reſpect of his godhead it could

not be, the divine nature being not capable of punishment. Again, in respect of his human nature, this obedience could not be penal, because it was required of man in his innocency, even of Adam before his fall; yea, and still lieth, and shall lie to the days of eternity, upon men and angels, in their glorified conditions. Love (which the apostle affirmeth to be the fulfilling of the law) never faileth. Therefore to make obedience to the moral law penal, is to affirm, that man was punished, and that by appointment from God, before he sinned, and that the glorified saints and angels, yea and Jesus Christ himself, are now punished in heaven.

Besides, the scriptures themselves no where ascribe this satisfaction, or the work of redemption, or any part or degree of it, to the holiness or active obedience of Christ, but still to his passive, see Rom. iii. 25. Rom. v. 6, 8. 2 Cor. v. 21. Eph. i. 7. Eph. ii. 16. Col. i. 14. Heb. ii. 14. Heb. ix. 12, 14, 26. Heb. x. 10. 1 Pet. ii. 24. 1 Pet. iii. 18. 1 John. i. 7. Revel. i. 5. &c.

† If Christ had fulfilled the law in our stead, till the utmost period of his life, there had been no necessity of his dying for us. There is no light

† *Qui vero obedientiæ activæ, aut sanctitati nativæ, meritum justitiæ ascribunt, mortem Christi sine dubio inanem reddunt. Par. de Justit. Christi Activa & Passiva. p* 181, 182. *Duo ista pronuncianta, Christus sanguinis effusione redemit nos ab execratione legis, & Christus obedientiam præstitit pro nobis, implicant contradictionem. Piscator.*

light clearer than this. For if we ſtand before God, by virtue of the perfect obedience of Chriſt imputed to us as our own, perfectly righteous, we are no more obnoxious to the curſe of the law, and conſequently have no need of any ſatisfaction to divine juſtice, nor of any remiſſion of ſins by blood. There needs nothing more to a perfect juſtification, than a perfect righteouſneſs, or a perfect fulfilling of the law: this the apoſtle clearly layeth down, Gal. ii. 21. *If righteouſneſs be by the law* (whether performed by ourſelves, or by another for us) *then Chriſt is dead in vain.* This propoſition is ſo clear, that both Piſcator and Pereus heretofore, and Mr. Gataker of late, have not ſimply affirmed, but with more than an ordinary confidence avouched, that to hold an imputation of the active obedience of Chriſt, amounts to no leſs than an abrogation of his death.

Sect. VIII. That union and communion which believers have with Chriſt, doth no ways require any ſuch imputation of his righteouſneſs to them. That union and communion which the wife hath with the huſband, doth not require, that whatſoever the huſband hath ſhould be imputed to the wife, or that the wife ſhould be reputed to have whatſoever the huſband hath. The wife is not reputed wife, becauſe the huſband is wife; ſhe may be weak notwithſtanding, and juſtly ſo reputed: neither is the honeſty of the huſband ſo imputed to the wife, that ſhe muſt

be reputed honeſt. Neither doth the union and communion which the members of the body hath with the head, neceſſarily require, that whatſoever the head hath or doth, ſhould be imputed to all the members reſpectively. The eyes which are in the head, are not imputed to the hands or feet, nor the ears which grow upon the head, imputed to the heels, nor the actions of ſeeing and hearing, the one performed by the eyes, the other by the ears, imputed to the arms or legs; ſo that theſe ſhould be ſaid either to ſee or hear. In like manner, there is not the leaſt pretence, to build a neceſſity of the imputation of Chriſt's righteouſneſs to believers, upon that union and communion which they have with him; or to conclude, that becauſe believers have union and communion with Chriſt, therefore his righteouſneſs muſt be theirs in ſuch a ſenſe, that they may be conſtituted righteous therewith.

That union and communion which believers have with Chriſt, are abundantly made good in theſe particulars. 1. By virtue of this union and communion with him, they are actual members of that myſtical body, whereof he is the head. 2. They are partakers of the ſame ſpirit with him, who dwelleth in them as he dwelleth in Chriſt himſelf. 3. They have fellowſhip in the ſame fruits of the ſpirit with him. 4. They have fellowſhip in that redemption which he hath purchaſed with his blood. 5. They have

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ſpecial intereſt in his infinite wiſdom and power, as in all his other perfections whereby he is both able, and willing to do marvellouſly for them, and to advance the things of their peace. 6. They have a compleat right and title to that immortal inheritance, which is reſerved in heaven. 7. They have communion and fellowſhip with God himſelf, and ſpecial intereſt in his love. 8. And laſtly, they have fellowſhip one with another, and are dearly and deeply intereſted in the affections one of another. So that to deny the imputation of Chriſt's righteouſneſs is no more to deny their union and communion with Chriſt, than to deny that the miracles which Chriſt wrought are imputed to us; or than to deny that a man ſeeth with his hands, or heareth with his heels, is a denying that the members of the body have any union or communion with the head.

Sect. X. The ſin of Adam is no where in ſcripture ſaid to be imputed to his poſterity: neither can any other imputation thereof be proved, either by ſcripture or found reaſon, than that which ſtands, either in a communion of all his poſterity with him therein; (the ſecond Adam only excepted) or elſe in a propagation of his nature defiled therewith; or laſtly in that puniſhment or condemnation that is come upon the world by it. But as for any ſuch imputation of it, by virtue whereof preciſely conſidered, all his poſterity were made formally ſinners, neither

do

do the ſcriptures acknowledge, nor ſound reaſon admit. The former clauſe of this concluſion is unqueſtionable. The ſcriptures wherefoever they ſpeak of Adam's ſin, and the relation of it to his poſterity, wholly abſtain from the term of imputation, neither do they uſe any other word of like ſignification with it, at leaſt in that ſenſe, wherein it is uſed in this controverſy. But firſt, they acknowledge a communion between Adam and his poſterity in his ſin, in reſpect whereof the ſin may as well be attributed to any, and to all of his poſterity, as to Adam himſelf; as *Abraham*'s act of paying tythes to *Melchiſedech*, is aſcribed to Levi, being in his loins, as well as to *Abraham* himſelf. *And Levi alſo*, (ſaith the Holy Ghoſt, Heb. vii. 9.) *which receiveth tythes, paid tythes in Abraham.* The truth and propriety of which ſaying, he makes good by this demonſtration. *For he was yet in the loins of his father Abraham when Melchiſedech met him.* It is not here ſaid that *Abraham's paying tythes, was imputed* to Levi, but that Levi himſelf payed tythes (in that act of *Abraham's*) as well as Abraham. So that this act, was as well Levi's act as *Abraham*'s, and is imputed to him not as *Abraham*'s act, but his own. In like manner the ſcripture plainly affirmeth that all Adam's poſterity ſinned in Adam (in that firſt ſin of his) Rom. v. 12. but it no where affirmeth, that Adam's ſin is imputed to them. Their own ſin in Adam, may with good propriety of ſpeech, be ſaid to be imputed to

them

them. But that Adam's ſin, otherwiſe than as it was theirs, as well as his, by reaſon of that ſubſiſtence they had in his loins, ſhould be imputed to them, hath neither ground in ſcripture, nor conſiſtence with reaſon.

2. Adam's ſin has reference to his poſterity, in matter of defilement, and conſequently of guilt and puniſhment, by natural propagation from him. Adam's perſon, the fountain of all his poſterity, being corrupted and poiſoned with him, except God ſhould have wrought miraculouſly, either by a thorough purging of the fountain, before any ſtream iſſued from it, or by diſſevering the poiſon from the waters, in the very moment of their iſſue, (neither of which he was any way bound to do) could not but ſend forth ſtreams of like defilement with the fountain itſelf. This the ſcripture plainly teacheth. *Who can bring a clean thing out of an unclean? Not one*, Job xiv. 4. So our Saviour, John iii. 6. *That which is born of the fleſh* [corrupted by ſin] *is* (by the courſe of nature, whereunto God himſelf hath righteouſly conſented) *fleſh*. i. e. A creature of the ſame ſinful nature. And (to forbear other texts) the apoſtle, Rom. v. 19. expreſly affirmeth, *that by the diſobedience of one many were made ſinners:* not by the imputation of the act of his ſin to them (this is neither ſcripture, nor good reaſon) but by corrupting his own perſon, by reaſon whereof, all that are born of

him

him in a way of natural propagation, muſt needs be born ſinners.

3. Death and condemnation are juſtly come upon the world, not ſo much (to ſpeak properly for Adam's tranſgreſſion, as by Adam's tranſgreſſion; partly as this tranſgreſſion of his was the ſin and tranſgreſſion of the world, partly as by means of this ſin, the world, I mean all the ſons and daughters of men, born into it, are become perſonally and compleatly ſinful. In this ſenſe, it is ſaid, that *by the offence of one death reigned (viz.* over all) *by one*, Rom. v. 17. And ſo that *death paſſed over all, in that all had ſinned*, ver. 12. And again, *that judgment came by one unto condemnation*, ver. 16. And *that all men by nature are children of wrath, &c.* Eph. ii. 3. If men can find any propriety in the word *imputation*, to ſignify any of theſe three conſiderations, let the ſin of Adam be ſaid to be imputed to his poſterity, I ſhall no way contradict it: but for any ſuch imputation, as is preſſed by many, by which men ſhould be made formally ſinners before God, and the ſin no ways looked upon as theirs, but only by means of ſuch imputation, I neither find the ſcriptures affirming, nor am able to comprehend it.

Sect. X. Though juſtification and ſalvation came by the ſecond Adam, as condemnation and death came by the firſt, yet are there many different conſiderations between the bringing in of ſalvation by the one, and of condemnation by the

the other. The apoſtle himſelf inſtances in two particulars wherein they differ greatly, Rom. v. 15, 16.. And beſides theſe there are many others. As firſt, the ſin of Adam by which he brought condemnation upon the world, was as well the act of all his poſterity as his own, in which reſpect they may as truly be ſaid to have brought condemnation upon themſelves, as Adam; but that obedience, by which Chriſt brought ſalvation into the world, can with no propriety be ſaid to have been theirs, or performed by them, who are ſaved by it, ſo that theſe cannot now be ſaid with any more truth to have ſaved themſelves, than if they had not been ſaved at all. It it ſaid indeed, that God *was in Chriſt reconciling the world unto himſelf*, 2 Cor. v. 19. But it is no where ſaid, that the world was in Chriſt reconciling itſelf unto God. 2. Adam by his ſin brought condemnation upon thoſe who were in his loins, and had a natural being in him: but Chriſt by his obedience brought ſalvation unto them, that had no ſuch relation to him, nor any being in him, but were wholly aliens and ſtrangers from him, yea and enemies to him. 3. All thoſe that are condemned by Adam had their being in him, at one and the ſame time. Cain was not in Adam before Judas, nor Judas after Cain. But among thoſe that are ſaved by Chriſt there is a difference of time in reſpect of their ingrafting into him: ſome are ſooner, and ſome later in him. Andronicus

dronicus and Junia, Paul's couſins, were *in Chriſt before him.* Rom. xvi. 7. 4. That diſobedience of Adam by which he brought condemnation upon the world, was active; but that obedience by which Chriſt brings ſalvation to the world, is paſſive, as hath been already proved, and may farther appear by comparing, Rom. v. 19. with Phil. ii. 8, &c. 5. Laſtly, the whole weight of the redemption of the world by Chriſt, depended upon the merit of that obedience of his by which it was procured; and not at all upon any relation of thoſe to him, or ſeminal comprehenſion in him, for whom it was procured. But the burthen of the condemnation coming by the tranſgreſſion of Adam, depended not only upon the demerit of the tranſgreſſion, but upon the relation of thoſe to him who were condemned by him, as having a true ſeminal being in his loins, when he tranſgreſſed. So that though the ſin of Adam had been of leſs demerit in the ſight of God than it was, yet might Adam's poſterity juſtly have been involved in the ſame condemnation by it, wherein now it is. But if the obedience or ſufferings of Chriſt had been of leſs value than they were, the redemption of the world, could not have been obtained by them.

Hence the different manner of the ſcriptures ſpeaking of the one and of the other, is very conſiderable. When it ſpeaks of the redemption or juſtification by Chriſt, it uſeth an expreſſion importing

importing the worth of Christ in his sufferings, as where God is said *for Christ's sake*, to have forgiven us our sins, as Eph. iv. 32. But when it speaketh of the condemnation of the world by Adam, it no where saith, that God for Adam's sake, subjected the world to death and condemnation: but only thus, *By one man sin entered into the world, and death by sin*, Rom. v. 12. And again, *through the offence of one many are dead*, ver. 15. Again, *By one man's offence death reigned by one*. ver. 17. Still using expressions which do not necessarily import the sin of Adam to have been the meritorious cause, (though this be not denied) but rather the instrumental cause of this condemnation.

And doubtless the consideration of that difference between the first and second Adam, which we have in hand, I mean in respect of the great disproportion between the demerit of the one, and merit of the other, is the ground of that comfortable difference between them, wherein the apostle so triumpheth, Rom. v. 15. *But not as the offence, so also is the free gift*, viz. in respect of the efficacy in the one to condemn, and in the other to justify and save. There is a great difference between them in this regard; *For if through the offence of one, many be dead, much more the grace of God, and the gift by grace, which is by one man Jesus Christ, hath abounded unto many*. If the sin of Adam hath been able to involve many, i. e. His whole posterity, all that shall

ſhall be born of him, in death and condemnation; much more *the grace*, i. e. the gracious purpoſe of God towards men, and *the gift by that grace*, juſtification, by ſuch a man as Jeſus Chriſt, who is both God and man, *doth abound unto many*, i. e. doth juſtify and ſave with far greater efficacy, all thoſe that by ſpiritual regeneration and true faith deſcend from him.

There being theſe differences between Adam, in his condemning the world and Chriſt in his ſaving it; it is evident that all ſuch arguments as are drawn from the agreement between them, are invalid and inſufficient, except they have ſome other foundation to bear them.

Sect. XI. It hath no foundation, either in ſcripture or reaſon to ſay, that Chriſt by any imputation of ſins was made *formally* a ſinner: or, that ſin in any other ſenſe was imputed to him, than as the puniſhment due to it was inflicted on him. So biſhop Davenant makes the imputation of ſin to Chriſt, to ſtand in the tranſlation of the puniſhment of ſin upon him. And in another place, Chriſt *was willing ſo to take our ſins upon him, as not to be made a ſinner hereby, but a ſacrifice for ſin.* So that if the men with whom we have to do in this buſineſs of imputation, would but ſtand their own ground, and walk peaceably with their own principles, we ſhould ſoon compromiſe. For their great maxim is, that in that manner wherein our ſins are imputed to Chriſt, in the ſame Chriſt's righteouſ-

neſs

neſs is imputed to us. If ſo, then we are not made formally righteous by any righteouſneſs of Chriſt imputed to us, becauſe Chriſt was not made *formally* a ſinner by any ſin of ours imputed to him.

Sect. XII. Faith doth not only declare a man to be in a juſtified ſtate, but is the means by which juſtification is obtained: ſo that no man is juſtified in the ſight of God, until he obtains this grace by believing. This is the conſtant doctrine of the ſcriptures: and there is not one of our reformed divines that oppoſes it. *We conclude*, (ſaith the apoſtle,) *that a man is juſtified by faith, without the works of the law*, Rom. iii. 28.

Sect. XIII. In this ſenſe Chriſt may be ſaid to have ſuffered the penalty or curſe of the law. Firſt, it was the curſe or penalty of the law, now ready to be executed upon all men for ſin, that occaſioned his ſuffering. Had not the curſe of the law been incurred by man, Chriſt had not ſuffered at all. Again 2dly, Chriſt may be ſaid to have ſuffered the curſe of the law, becauſe the things which he ſuffered were of the ſame kind (at leaſt in part) with thoſe which God intended, by the curſe of the law againſt tranſgreſſors, namely death. But if by the curſe of the law we underſtand either that intire ſyſtem of penalties, which the law itſelf intends in the term death, or the intent of the law, touching the quality of the perſons, on whom it was to be executed; in neither of theſe

ſenſes

fenſes did Chriſt ſuffer the curſe of the law; neither ever hath it, nor ever ſhall be ſuffered, by any tranſgreſſors of the law that ſhall believe in him. So that God required the death and ſufferings of Chriſt, not that the law properly, either in the letter or intention of it might be executed, but on the contrary, that it might not be executed upon thoſe that believe.

CHAP. III.

Some diſtinctions neceſſary for the farther underſtanding the queſtion, and the clearing of many difficulties.

SECT. I. The word *juſtification* is taken in a double ſenſe; either *actively*, or *paſſively*: in the *active* ſignification it ſignifieth that act of God, whereby he *juſtifieth*, *i. e.* abſolveth a believing ſinner from the guilt of, and puniſhment due to, his ſins. It may, in this ſignification, ſignify alſo any act of any other efficient cauſe (of which kind there are many) whereby it contributes any thing towards the *juſtification* of a ſinner.

In the *paſſive* ſenſe, *juſtification* may ſignify the effect itſelf, that alteration which is made in the ſtate

ſtate of a perſon, when he is juſtified: which ſtandeth in this that whereas he was before under the guilt of ſin, and liable to condemnation, now he is a free man, acquitted and diſcharged from both.

Sect. II. *Juſtice* or *righteouſneſs* hath ſeveral acceptations in ſcripture. When it is attributed to God, it ſignifies ſometimes, that univerſal holineſs of his nature, which maketh him infinitely averſe from doing any thing contrary to the rules of *juſtice* and *equity*, and inclines him to do all things agreeable hereunto. Sometimes it ſignifieth, what we commonly call *truth* or *faithfulneſs*, in keeping promiſe. Thirdly, it ſignifies that gracious diſpoſition towards his people by which he is ſtill inclinable, to do them good, to ſupport them in trouble, or to deliver them out of trouble: and this is the moſt frequent ſignification of the word. Thus *Pſal.* cxlv. 7. *They ſhall abundantly utter the memory of thy great goodneſs, and ſhall ſing of thy righteouſneſs*, that is, of thy clemency and grace towards thy people. It ſometimes means fourthly, his way or method of *juſtification*. Thus Rom. iii. 21. *The righteouſneſs of God which is without the law*, (*i. e.* the way God hath found out for the *juſtification* of men, which conſiſts not in the obſervation of the law, is ſaid to be *manifeſted, being witneſſed by the law*, the writings of *Moſes, and the prophets*. So the verſe following: *The righteouſneſs of God which is by the faith of Jeſus Chriſt*. In the like ſenſe the

the word is alſo uſed Rom. i. 17. Rom. x. 3. In all which places by the *righteouſneſs* of God, is meant that way of *juſtification* which God himſelf out of his ſpecial wiſdom and grace hath found out, being far differing from that way of *juſtification* which the thoughts of men run ſo much upon, viz. by the works of the law. In the ſame kind of expreſſion, men's own *righteouſneſs* ſignifies (Rom x. 3.) that way or means by which they ſeek to be juſtified.

In the ſixth place, I conceive that ſometimes, God's ſeverity againſt ſin and ſinners, is expreſſed by this word *righteouſneſs*. In this ſenſe the word may well be taken, Rom. iii. 25. 26. *&c. that he might be juſt, and a juſtifier of him that believeth in* Jeſus. That is, that God might appear to be a ſevere judge and puniſher of ſin, and yet juſtify and acquit all thoſe from ſin who believe in Jeſus. Sevently, Chriſt himſelf ſometimes ſeems to be called the *righteouſneſs* of God as he is the great author or mediator of that *righteouſneſs* or *juſtification* which God vouchſafeth to the world.

Sect. III. Again ſecondly, this word *juſtice* or *righteouſneſs* when applied to men, ſometimes ſignifieth, that frame of heart, conſiſting of all thoſe holy diſpoſitions which are found in ſome degree, in every child of God. It ſignifies ſecondly, the fruits, works, or actions, ariſing from ſuch a frame of heart. Thus it is uſed *Acts* x. 35. 1 John iii. 7. and elſewhere. It means thirdly, that particular diſpoſition, which inclineth a man

to

to deal uprightly with all men, together with the fruit of such a disposition. Fourthly, *justification* itself (in the passive sense,) is sometimes expressed by the word, *righteousness*. Thus *Gal.* ii. 21. *If righteousness* (*justification*) *come by the law*, by the works of the *law*, *then* Christ *is dead in vain*. So *Rom.* x. 4. Christ *is the end of the law, for righteousness* (*i. e.* for justification) *to them that believe*. Fifthly, sometimes Christ himself is called the *righteousness* of men. i. e. the author or procurer of their *justification or righteousness:* as *Jer.* xxiii. 6. 33. 16, &c. By the same figure of speech, he is elsewhere called *our hope*, *our life*, *our sanctification*, *our redemption*, *&c. i. e.* the author, and procurer of all these respectively. Sixthly, by a metonymy of the cause for the effect, or of the antecedent for the consequent, (a common dialect also in scripture) as well the benefits and rewards of a man's *righteousness* in the first and third acceptation of the word, as the blessings that accompany the *righteousness* which we have in our *justification*, are sometimes expressed by the term *righteousness*. Thus Job xxxiii. 26. God *will render unto man his righteousness*, *i. e.* will reward every man's uprightness with suitable blessings. So *Psal.* cxii. 9. *His righteousness remaineth for ever*, *i. e.* the praise and rewards of his righteousness shall be durable and lasting. Seventhly, the word *righteousness* in some construction hath no precise signification, distinct from the word with which it is joined, but together with that word

makes a ſignification of one and the ſame thing. Thus in the phraſe of *imputing righteouſneſs*, *Rom.* iv. 6, 11, *&c.)* the word imputing doth not ſignify, one thing and *righteouſneſs* another, but together they ſignify one and the ſame act of God, which we call, free *juſtifying:* ſo that to *impute righteouſneſs*, is nothing elſe but freely *to juſtify: and righteouſneſs imputed, free juſtification (paſſive.)* Many other inſtances might be given in ſeveral forms of ſpeech, the true ſenſe whereof is not to be gathered from the proper ſignification which the words have ſeverally in other conſtructions, but from the joint aſpect of them in that poſition.

The word *righteouſneſs*, according to the propriety of the Hebrew tongue, which often uſeth abſtracts for concretes, ſignifieth ſometimes a ſociety or company of *juſtified ones*, of juſt or upright ones. In the former ſenſe you have it, 2 Cor. v. 21. *That we might be made the righteouſneſs of God in him*, i. e. a company of *juſtified perſons*, made ſuch by God, through Jeſus Chriſt. In the latter ſenſe you have it, Iſa. lx. 17. where God promiſeth to his *church* and people to make their *exactors righteouſneſs*, i. e. men that ſhould deal righteouſly. In this dialect of ſpeech, *poverty*, (ſo it is in the original) is put for a company of poor men, 2 Kings xxiv. 14. *So captivity, for a company of captives*, 2 Chr. xxviii. 5. Deut. xxi. 10. and in ſundry other

other places. So again, *Circumcision for circumcised*, Phil. iii. 3. *Election for elected*, Rom. xi. 7.

So that in the question in hand, great care must be had, that we be not intangled by the various significations of the word, *righteousness*, which without much heedfulness, may occasion our stumbling.

The *righteousness* of Christ is twofold: the one, † *Divines* call the righteousness of his person: the other, the righteousness of his merit. ‡ The *righteousness* of his person is that, whereby he is himself *righteous*: the *righteousness* of his merit, that, whereby he *justifieth* others. The former consisteth partly of that integrity which was in him, partly of that obedience which he performed to the *moral law*, or that law which is imposed upon all men. The latter, of that obedience which he performed to that *peculiar law* of mediatorship, which was imposed upon him alone, and never upon any man besides. For it is evident that Christ both did and suffered many things, not simply as he was man, but as he was mediator: especially his voluntary

 submission

† See *Paræus* De Iusti. Christi Activ. et Passiv. P. 180. Dr. *Prideaux* Lect. 5. de Iustifi. P. 462. Mr. *Bradshaw Justifica.* P. 68, 69. &c. Mr. *Forbez Justifica.* c 25. P. 111, 112, &c.

‡ *Obedienta Christi duplex est, altera, quam vi legis communis, qua creatura rationalis, verus homa cum esset; altera, quam vi legis de mediationis peculiaris, sive pacti de redemptionis negotia initi, quam generis humani Mediator et Redemptor, Deo Patri, debuit et exhibuit*, Gataker against Gomarus, P. 4. See further P. 15. et. P. 25 *ibid.*

submission to death, for the ransom of the world. If Christ had been bound, by the *moral law*, to die, his death had been ineffectual for others: § for certain it is, that no man dischargeth another mans debt, by paying his own. Besides he that maintaineth, that Christ was bound by the *moral law* to die, saith (in effect) that if he had not died he had been a sinner and so abaseth to the dust the infiniteness of that grace, which he manifested to the world by dying for it.

The truth and necessity of this distinction, might be evinced from many scriptures, particularly *Isa.* liii. 11. 2 *Cor.* v. 21. *Heb.* vii. 26. *Heb.* ix. 14. 1 Pet. iii. 18. By all which passages it is evident, that Christ doth not *justify* others by the moral *righteousness* of his person, whereby himself was made *righteous*, but by that other *righteousness*, which we may call *mediatory*, *satisfactory*, *passive*, *or meritorious*; and yet that this righteousness itself could have done nothing but upon presupposal of the other.

Pareus observes, touching this distinction, *the neglect hereof causeth much confusion, and uncumbreth the doctrine of justification which many difficulties and inconveniences, and renders it hardly defensible against the papists and other adversaries of it.* Therefore in managing the present question

§ *Qui obedientiæ activæ aut sanctitati nativæ, meritum justitiæ ascribunt, mortem Christi sine dubio inanem reddunt.* Pareus De Justic. Christi. Activ. et Pass. P. 181, 182, &c.

queſtion about *imputation* ſpecial care muſt be had, that we neither uſe ourſelves, nor admit from others, theſe words, *the righteouſneſs of* Chriſt, but with an eye to this diſtinction.

Sect. IV. A thing may be ſaid to be imputed to a man in ſeveral reſpects. Firſt, a man's own acts whether good or evil, are ſaid to be *imputed* to him, when he is ſimply, and without reference either to reward or puniſhment, reputed or pronounced the doer of them. In this ſenſe, as well the *active as paſſive* obedience of Chriſt, are by God *imputed* to Chriſt himſelf and to no other: and the ſins of believers, to themſelves that have committed them, and to none other.

Secondly, a man's doings whether good or evil, are ſaid to be imputed to him, when he is either rewarded, or puniſhed becauſe of them. In this ſenſe *Shimei* requeſts David, that he would not impute folly to him, that is, that he would not puniſh his folly. So the ſins of unbelievers may be ſaid to be *imputed* to them, when they are puniſhed by God in this world, or the next for them.

Thirdly, another man's offence may be ſaid to be *imputed* to us when either we are looked upon as adviſers, or furtherers of him therein, or are puniſhed, as if we had been acceſſary thereto: and ſo another man's virtue, learning, valour, may be ſaid to be imputed to him, who is looked upon as the author, teacher, or incourager of the other, in any of thoſe. In this ſenſe the

fair carriage of king *Joash* towards the beginning of his reign, may be *imputed* to *Jehoiada* the prieſt, 2 *Kings* xii. 2. with 2 *Ch.* xxiv. 2. Thus the knowledge and courage which were found in Peter and John are (in effect) *imputed* to Chriſt by the prieſts and rulers, Acts iv. 13. In this ſenſe alſo the victory won by the ſoldiers is oft *imputed* to the general.

Fourthly, one man's wickedneſs, may be ſaid to be imputed to others, when they are puniſhed in conſideration thereof: as on the contrary, a man's virtue or well-deſervings may be ſaid to be *imputed* to others, to his children, or kinsfolk, when they are well dealt with, becauſe of their relation to ſuch a man. In this ſenſe David imputed Jonathan's kindneſs to Mephiboſheth his ſon, when he perferred him to honour, in conſideration thereof: and ſo the wicked act of thoſe that accuſed Daniel, may be ſaid to have been *imputed* to their wives and children, by the king, when he cauſed them alſo to be caſt into the lions den. In this ſenſe of *imputation* (and in this only) the ſins of men may be ſaid to be *imputed* to Chriſt, viz. becauſe he ſuffered the things which he did ſuffer, in conſideration of them: and theſe ſufferings of his may be ſaid to be *imputed* to us, becauſe we are rewarded, that is, *juſtified* and ſaved in conſideration of them. But that either our ſins ſhould be ſaid to be *imputed* to Chriſt, becauſe he is *reputed* by God to have committed them, or that his *righteouſ-*

neſs,

neſs, whether *active* or *paſſive*, ſhould be ſaid to be *imputed* to us, becauſe we are *reputed* by God to have done or ſuffered the one or the other, † hath no foundation either in ſcripture or reaſon.

Fifthly, a thing may be ſaid to be *imputed* to a man when he is dealt with, as if he had ſome qualification in him, whereto there are ſpecial privileges belonging, when yet he hath not that qualification, but comes to the privileges ſome other way. In this ſenſe *righteouſneſs* is ſaid to be *imputed to him that believeth*, Rom. iv. 6, 11, &c. that is, he that truly believeth in Chriſt, is looked upon by God, and partly hath, and partly ſhall have all the privileges which belong, by covenant, to a perfect *law-righteouſneſs*, though there be no ſuch *righteouſneſs* found in him; becauſe Chriſt by his death hath purchaſed a right for him to theſe privileges, which are actually given him on his believing. * So that to ſay, *God imputeth righteouſneſs to a man*, is but in effect to ſay, that God looks upon him with the ſame favour, wherewith he would look upon him, if he were properly and legally *righteous*, and intends all the farther privileges of ſuch a *righteouſneſs* unto him.

There is no term belonging to the doctrine of *juſtification*, more incumbered with variety of ſignifications than this of *imputation*, and conſe-

† In this ſenſe the imputation as well of the paſſive, as active obedience of Chriſt, are elſewhere denied in this Treatiſe. See Part I. Ch. ix. Sect. 4.

quently more obnoxious to miſtake. There is ſcarce any propoſition wherein this word is uſed indefinitely, but may both be granted and denied, according to the different ſenſe thereof. For example, ſuch propoſitions as theſe: *The active obedience of Chriſt is imputed*; *the active obedience of Chriſt is not imputed*: *the paſſive obedience of Chriſt is imputed*; *the paſſive obedience of Chriſt is not imputed*, *&c.* are either true or falſe, according as the word *imputed* is underſtood in them. Therefore ſpecial care muſt be had how this word paſſeth, or is admitted in the preſent controverſy.

* Sect. V. Obedience to the *moral law* may be ſaid to be required of men in two reſpects: firſt, by way of *juſtification*, that a man may be eſteemed *righteous* by God, and have the privileges of *righteouſneſs* conferred upon him. Secondly, by way of *ſanctification*, that he may expreſs his ſubjection to God, and his unfeigned deſire of pleaſing him in all things. In both reſpects this obedience was required of man in his ſtate of innocency, and is ſtill required of the holy angels, yea, and was required of the Lord Jeſus himſelf. Compare Matt. iii. 16. with John xv. 10, &c. But ſince the fall of man, it is not required of him by way of *juſtification*. This is evident from theſe two conſiderations. Firſt, becauſe a man once failing in the leaſt point of obedience (as all men did in the fall) is not capable of any ſuch obedience to the *law*, whereby he may be *juſti-*

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fied, no, though he ſhould keep the law with all poſſible exactneſs ever after to the world's end; the condition of a legal *juſtification* being, that a man muſt *continue*, from the firſt entrance upon his being to the end thereof, *in all things that are written in the law to do them*. Secondly, becauſe God hath opened another way for the *juſtification* of ſinners, viz. *faith* in Chriſt, and he never ſets up one way againſt another. Therefore to affirm, that the fulfilling of the law is required of any man, either by himſelf or by another in his ſtead, for his *juſtification*, is to affirm, either that a man that hath ſinned, hath not ſinned, or that that which God hath ſaid, he hath unſaid.

* Sect. VI. Chriſt may be ſaid to have kept the law, in reference to our *juſtification*, in a double ſenſe, either 1. for us, or 2. in our ſtead. In the former ſenſe it may be admitted, that Chriſt kept the law for our *juſtification*, but not in the latter. The former only imports, that this obedience of his had an influence on our *juſtification*, and did contribute what was of abſolute neceſſity thereto: the latter ſenſe imports, that the keeping the law was primarily required of every man for his *juſtification*, ſince the fall, and that God, in reſpect of the perſonal diſabilities of men for this, ſent his Son to perform it in their room. But this ſuppoſition ſtands convict of a manifeſt untruth in the former diſtinction.

Sect. VII. The *juſtification* of a ſinner (I mean *paſſive*) though it be but one effect, yet may be aſcribed to many different cauſes, according to their ſeveral influences. God may be ſaid to *juſtify*, Chriſt may be ſaid to *juſtify*, yea, the Holy Ghoſt may be ſaid to *juſtify*, *faith* may be ſaid to *juſtify*, the *miniſter* may be ſaid to *juſtify*, (as well as to ſave, 1 Tim. iv. 16.) Remiſſion of ſins may be ſaid to *juſtify*. Whatſoever contributeth any thing, more or leſs, either in a ſuperior or inferior way, towards the producing an effect, the effect itſelf may not improperly be aſcribed to it. So it is as true to ſay, the ſling in David's hand, or the ſmooth ſtone which he ſlang, or his act of ſlinging, killed Goliah, as to ſay, that David himſelf killed him; though it is true, David was the principal efficient in this action.

CHAP. III.

A ſurvey of juſtification, *in the ſeveral cauſes of it.*

SECT. I. To give ſome farther light, whereby to diſcover the weakneſs of thoſe arguments, that are brought againſt the main concluſion I have

have defended, I thought it not amiſs to ſhew how the grace, juſtice, and wiſdom of God ſweetly conſpire in the *juſtification* of a ſinner. And becauſe the perfect knowledge hereof depends upon the knowledge of the ſeveral cauſes concurring thereto, I deſire leave to premiſe ſome rules touching the nature of cauſes in general.

1. There are four kinds of cauſes under which all manner of cauſes, be they never ſo various, are comprehended. Theſe are uſually called, 1. the *efficient*, 2. the *final*, 3. the *material*, and 4. the *formal*.

The efficient cauſes of *juſtification*, are many, and thoſe of very different conſideration.

The principal, natural, efficient cauſe of *juſtification*, is God *himſelf*, *Father*, *Son*, and *Holy Ghoſt*, conſidered as one and the ſame ſimple eſſence: though this act of *juſtification* is in ſpecial manner appropriated to the *Father*, as *redemption* to the *Son*, and *ſanctification* to the *Holy Ghoſt*, (in both which notwithſtanding, all the three perſons, being one undivided eſſence, muſt needs concur.) Thus Rom. viii. 33. where it is ſaid, *it is God that juſtifieth*, it is meant by way of approbation of God the *Father*, becauſe there is mention made of Chriſt immediately, *it is Chriſt that died*, &c.

Secondly, that he is the principal efficient cauſe, and not inſtrumental, is evident alſo; be-

cauſe he is not made uſe of by any other in the *juſtification* of a ſinner, but himſelf projecteth the whole frame of all things, yea and manageth all things inſtrumentally concurring thereto. *It is God that juſtifieth the Gentiles by or through faith.* Gal. iii. 8. ſo Rom. iii. 30. &c. *God maketh uſe of faith*, and ſo of his word, and of the miniſters of his word, to produce *faith* in the hearts of men, and conſequently to *juſtify* them: but none of theſe can be ſaid to make uſe of God, in or about this great effect.

Thirdly, that he is the natural efficient cauſe of *juſtification* is evident, becauſe herein he acteth out of that authority and power which are natural to him. It is true, he is moved *to* this by what is extrinſical and not eſſential to him, viz. the death and ſufferings of Chriſt: yet the act itſelf proceeds by virtue of that authority and power, which are eſſential to him.

Sect. II. The moral cauſe of *juſtification*, as it is an act of God, is that infinite love, goodneſs, and graciouſneſs in God toward his poor creature, man, looked upon as miſerable, and lying under condemnation for ſin. This was the procuring cauſe of the gift of Chriſt, and his death and ſufferings from him, and conſequently of that *juſtification* which is procured and purchaſed by Chriſt and his ſufferings. *So God loved the world, that he gave his only begotten Son, that whoſoever believeth in him, ſhould not periſh, but have everlaſting life*, John iii. 16.

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The external impulsive cause of this act of God, is Christ himself, through his death and sufferings: or (which is the same,) the death and sufferings of Jesus Christ. God looking upon Christ as a sufferer for the sins of men, is thereby moved to deliver those that believe in him from that condemnation which is due unto them. The scripture is clear in laying down this cause: *Even as God, for Christ's sake, hath freely forgiven you*, Eph. iv. 32. These words, *for Christ's sake*, are a plain and perfect character of that kind of cause we now speak of. This with the former cause are joined together. Rom. iii. 24. *And are justified freely by his grace*, (here is the inward impulsive cause of justification,) *through the redemption that is in Christ Jesus*, viz. by means of his death and sufferings: here is the outward moving cause. Neither can the death and sufferings of Christ, with any shew of reason, or with any tolerable congruity of speaking, be referred to any other cause in the business of *justification*, but the impulsive only. He that would make Christ the instrumental cause of *justification*, thrusts his *faith* out of doors. And it is still more absurd to make either Christ himself, or any *righteousness* of his whatsoever, either the material cause of *justification*, or the formal cause thereof. But it is above all the rest, to make either Christ or his *righteousness*, both the formal and material cause too, these causes being of so opposite a nature.

To

To this kind of cauſe muſt be reduced alſo the active or perſonal *righteouſneſs of Chriſt*, as far as it hath any influence upon the *juſtification* of a ſinner. For though it be not *ſatisfactory* in itſelf, nor contributing immediately towards the *juſtification* of a ſinner: yet falling in conjunction with the *paſſive righteouſneſs of Chriſt*, and making his blood to be *the blood of a Lamb without ſpot*, (1 Pet. i. 19.) it hath ſome kind of impulſive efficiency towards *juſtification*, qualifying (in part) the ſacrifice of Chriſt for that height of acceptation with God.

The miſery of the poor creature, man, lying under condemnation for ſin, cannot properly be called the cauſe of his *juſtification*: yet it is ſomeways reducible to this external impulſive cauſe, inaſmuch as the goodneſs of God was hereby moved to take ſome courſe for his *juſtification* and *ſalvation*.

Sect. III. Concerning *faith*, the general and uniform doctrine of reformed authors, gives it for an inſtrumental, efficient cauſe of *juſtification*. But there are likewiſe other inſtrumental cauſes thereof, as the word of God, the preaching of his word, the miniſter by whom it is preached, the right apprehending this word, the operation of the Holy Ghoſt by which this word is made effectual in the heart: and in general, whatever contributes to the work of *faith* in the ſoul, may be called inſtrumental to *juſtification*.

Sect. IV. Secondly, concerning the final cauſes

of

of *juſtification*, all parties are nearly agreed alſo: no man denieth that the glory of God, which is the ſovereign end of all things, hath the pre-eminence alſo among all the ends of *juſtification*. The great ſubordinate end is the advancement of the perſons *juſtified* to glory and endleſs happineſs.

Thirdly, concerning the material cauſe of *juſtification*, ſome conceive it is the *righteouſneſs* and *ſatisfaction* of Chriſt.

But by making theſe the material cauſe of *juſtification*, they diveſt them of the honour which is proper and peculiar to them, viz. of being the *meritorious* cauſe. This is evident by this, that no one cauſe can put on more relations of cauſality than one, in reſpect of one and the ſame effect. So that if the *righteouſneſs* of Chriſt be the meritorious cauſe of *juſtification* (which is granted on all hands,) it cannot be the material cauſe alſo. But in truth, the matter or material cauſe of juſtification, is no other than the believing ſinner.

Fourthly. what is the formal cauſe of *juſtification?* Some believe it is the righteouſneſs of Chriſt imputed to us. But that which is an efficient cauſe of juſtification, cannot be the formal cauſe alſo. This is clear by the tenor of that general rule. But that the *righteouſneſs* of Chriſt is an efficient cauſe of *juſtification*, hath been already proved; and is acknowledged

ledged by the authors themſelves of this opinion.

Sect. V. And indeed if the *righteouſneſs* of Chriſt be the formal cauſe of *juſtification*, then is a believer righteous with the *righteouſneſs* of Chriſt. But that a believer is not to be reputed righteous with the *righteouſneſs* of Chriſt, or with the ſame *righteouſneſs* wherewith Chriſt is righteous, I thus demonſtrate: he that may lawfully be reputed *righteous*, with the ſame *righteouſneſs* wherewith Chriſt was *righteous*, may lawfully be *reputed* never to have ſinned: becauſe that *righteouſneſs* which either ſuppoſeth or admitteth ſin, can be none of the *righteouſneſs* of Chriſt; the eſſential property whereof was to be his *righteouſneſs* who never ſinned. But that it ſhould be lawful to repute any *juſtified* perſon under heaven never to have ſinned, is ſo notorious an untruth, that men need no farther light to comprehend the darkneſs of it. Therefore the *righteouſneſs* of Chriſt imputed, is not the formal cauſe of *juſtification*.

Sect. VI. And this is the confeſſion of the moſt learned abettors themſelves of that way of *imputation*, which we oppoſe. Indeed the general current of reformed *divines*, runs quite the other way. *Who of our writers*, (ſaith Doctor Prideaux) *ever affirmed, that we are formally juſtified by the righteouſneſs of Chriſt imputed?* And biſhop Downham a great champion alſo of *imputation*, chargeth it upon his adverſaries as *a depravation of*

of their doctrine, (he means his own and other protestant *divines,) that they will needs, with the Papists, make them hold, that we are formally righteous by that righteousness, which is not in us, but out of us in Christ, which is absurd.*

Out of that which hath been reasoned at large in this chapter, concerning *justification* and the several causes thereof, a description of it may be framed, wherein the attentive reader may observe, either all or the greatest part of the causes insisted upon.

Justification *is an act of God, whereby having out of his own unspeakable grace and goodness towards sinners, given his only begotten Son to make atonement for them by his death; in consideration of this atonement, he freely pardoneth the sins of all those that believe in him through Jesus Christ preached, or otherwise revealed by the Holy Ghost unto them.*

CHAP. V.

Scriptures alledged for the imputation of Christ's righteousness or active obedience in justification answered, and the true sense of them respectively

tively eſtabliſhed, according to the judgment of the beſt expoſitors.

* SECT. I. Miſtakes in matters of religion, are uſually occaſioned by ſomewhat which God hath well ſaid, but men have not well underſtood. And as Gregory long ſince obſerved in matter of practice, when men conceive a ſin to be a duty, there it is committed with an high hand: ſo in point of judgment, when men conceive miſapprehenſions to be countenanced from heaven, their confidence lifts up itſelf very high, and the mildeſt contradictions is an abomination to them. Among many ſigns that might be given of ſuch an opinion, this is one of frequent obſervation; when the maintainers of it heap up citations of ſcripture, without end, as it were to overwhelm their adverſaries with divine teſtimonies. For as the ſaying is, *Nuſquam eſt, qui ubique eſt*, "He that is every where, is no where:" ſo it is much to be feared, an opinion is no where in ſcripture, which is pretended to be every where. When men ſhark about for ſcriptures, and not finding thoſe that freely offer themſelves, labour as it were, in the fire, to redeem the defect of full proofs with multitudes of ſuch as they can find, it is a ground of much ſuſpicion, that the opinion is not of God, but of men.

The ſcriptures are many, which are muſtered up by the maſters of that way of *imputation* which

which we oppoſe, but among them all there is not one that ſpeaks plainly or directly to the buſineſs in hand. A plain ſign, it is not they that ſpeak at all, but the ſpirit of the men that ſpeaketh in them, whatever they ſeem to ſpeak in this kind. I make no queſtion but I ſhall be able to give a thorough account of what I now affirm, by a particular examination of thoſe ſcriptures. I begin with thoſe uſually alledged from the Old Teſtament.

Sect. II. The firſt place is Pſal. xxxii. 1. *Bleſſed is the man whoſe tranſgreſſion is forgiven, whoſe ſin is covered: Bleſſed is the man, unto whom the Lord imputeth not tranſgreſſion*, &c. The covering of ſin, mentioned here, is by ſome conceived to be the righteouſneſs or active *obedience* of Chriſt, which God *imputing* to *believers*, covereth all their ſins therewith: to this I anſwer,

1. Some of our beſt expoſitors conceive all the three expreſſions to be ſynonymous, of one and the ſame ſignification; and yet conceive this variety to be emphatical, and to note that abundance of grace in God, whereby our ſins are forgiven. † So doctor Ames upon this pſalm

† *Magna eſt Dei gratia qua peccata noſtra remittuntur. Hoc eo ipſo innuitur, quod tam emphatica repetitione et quaſi congerie verborum declaratur: quia rei tantæ nulla ſufficit Orationis forma.* Ameſius in Pſal. 32. *Document.* 6. *Et mox, Gratia Dei abundans eſt ad omnia* [*peccata*] *tollenda, levat, tegit, et non imputat.*

pſalm. ‡ So Luther in his ſummary of the pſalm. Pareus likewiſe, on Rom. vi. 7, is of the ſame judgment, and cites Ambroſe with him.

* 2. For thoſe two expreſſions, *not imputing of ſin*, and *covering of ſin*: Calvin holds them to be the ſame in ſenſe, and that they are of the ſame importance with thoſe other ſcripture phraſes, where God is ſaid *not to remember ſin, to blot it out, to caſt it behind his back, or into the depths of the ſea*: and cites Auguſtine, as his predeceſſor in this interpretation. † So that none of all theſe (with many more that might be put to them) ever dreamt of the *righteouſneſs* of Chriſt, lying ſo cloſe under this *covering of ſin*.

* 3. Neither can *ſin* be ſaid to be *covered* with the *righteouſneſs*, or *active obedience* of Chriſt, ſince, according to that very opinion we oppoſe, *ſin* is wholly taken away by the *imputation* of his *death*, or *paſſive obedience*, and this before the *imputation* of the *active obedience* be made to us. Now that which is wholly taken away, needs no further covering in reſpect of God, nor indeed is capable of any.

Sect.

‡ *Juſtitia noſtra proprie eſt remiſſio peccatorum; ſe (ut loquitur Pſalmus) peccata non imputare, peccata tegere.* Luther. *in Summ.* Pſ. 32. *Peccatorum Remiſſionem tribus loquendi generibus exprimit, quæ tamen omnia in idem cadunt.* Steph. Fabrit in Pſ. 32.

† *Peccatorum non recordari, eſt ea non puniture ad pœnam. Id ipſum alibi dicitur, projicere poſt tergum, delere in ſtar nubis, demergere in profundum maris, non imputare, tectumque habere. Certe ſi punit Deus, peccata imputat: ſi vindicat, recordatur; ſi ad judicium vocat, teſta non habet. Atque in hunc modum interpretatur* Auguſtin. *claris verbis, &c.* Calvin. Inſt. lib. 3. c. 4.

Sect. III. 2. Thoſe parallel ſcriptures, Jer. xxiii. 6. and xxxiii. 16. are alledged. *And this is his name whereby he ſhall be called, the Lord our righteouſneſs.*

I anſwer, neither is there any colour in theſe words for the pretended *imputation*. For,

Firſt, it is not here ſaid, that the *righteouſneſs* of the Lord ſhall be our *righteouſneſs*, or that the *righteouſneſs* of the Lord ſhall be *imputed* to us for *righteouſneſs*. No; here is profound ſilence, concerning any *imputation*.

Secondly, it is wholly repugnant both to the grammatical and rhetorical importance of the words, as likewiſe diſagreeing from the ſcripture phraſe, and manner of ſpeaking in the like caſes, to put ſuch an interpretation upon them as this, Chriſt is our *righteouſneſs*, by *imputation*. Chriſt can in no tolerable conſtruction of ſpeech be ſaid to be *imputed* to us (the *imputation* of a perſon was never heard of) therefore cannot be ſaid to be *imputed* to us for our *righteouſneſs*. But,

* Thirdly, and laſtly, the plain and direct meaning of the place, is this. *This is his name whereby he ſhall be called, The Lord our righteouſneſs*, that is, he ſhall be generally acknowledged by his people the Jews (for the prophet ſpeaks particularly of theſe, as is evident in the context) as the great author and procurer of that *righteouſneſs* or *juſtification* in the ſight of God, (for *righteouſneſs* is very uſually put for *juſtification*) upon which abundance of outward glory, peace,

peace, and prosperity should be cast upon them. This interpretation is agreeable to the scripture phrase, and manner of speaking in the like cases. For,

First, the imposition of a name upon either thing or person, often notes quality in either, or some benefit redounding from either, answerable thereto, *His name shall be called, wonderful counsellor, &c.* (*Isa.* ix. 6.) that is, he shall be acknowledged by men, as an actor of things very strange and excellent, as one that is able and ready to give the best counsel to those that repair unto him. See like expressions, Ezek. xlviii. 35. Mat. i. 21. 23. Rev. viii. 10.

Secondly, There is nothing more familiar in scripture, than to attribute an effect to its cause or author, by a verb substantive only, or to affirm the effect of the cause directly. Thus Christ is said to be our hope, 1 Tim. i. 1. *To be our life.* Col. iii. 4. *To be the resurrection.* John xi. 25, *To be our peace.* Ephes. ii. 14. *To be the glory of his people.* Luke ii. 32. Meaning that he is author, purchaser, or procurer of all these. So when he is said to be our *righteousness*, there can no other construction be made of it but this, that he is the author or procurer of our righteousness. Calvin is express for this interpretation of the passage. *All these expressions* (saith he) † *carry the*

† *Omnes istæ locutiones perinde valent justificari nos Dei gratia, Christum esse justitiam nostram, justitiam morte ac resurrectione Christi nobis acquisitam.* Calvin. in Gal. 3. 6.

the ſame meaning, that we are juſtified by the grace of God, that Chriſt is our righteouſneſs, that righteouſneſs is procured for us by the death and reſurrection of Chriſt.

Thirdly, and laſtly, that by *righteouſneſs* in this place, is meant *juſtification* or remiſſion of ſins, and that by Chriſt's being called, the Lord their *righteouſneſs* is only meant, that through him God would be reconciled to them and pacified with them concerning all their provocations, appears from the tenor of other ſcripture paſſages. For uſually, when God promiſeth deliverance and proſperity to his people, after long and ſore afflictions (as he doth in the former part of this verſe, and in the two verſes following) he maketh mention of his favour towards them in the free pardon of their ſins, and of his being pacified with them, theſe notwithſtanding. And this favour of his being reconciled to them, expreſſing itſelf in abaundance of outward peace and glory, is oft called his *righteouſneſs*, becauſe he confers it upon them: and ſometimes their righteouſneſs, becauſe they receive it from him. Compare Iſa. xlv. 8, 24. 25. Iſa. xlvi. 13. Iſa. xlviii. 18. Iſa. li. 5, 6. 8. Iſa. liv. 17. Jer. l. 20, 19. Jer. li. 10. with many others.

Sect. IV. Some have digged for the treaſure of *imputation* in that ſcripture, Iſa. xlv. 24. *Surely ſhall one ſay, in the Lord have I righteouſneſs and* ſtrength. But

Firſt,

First, neither is here the leaſt breathing of that imputation ſo much wondered after: nor do I find any intimation given of any ſuch buſineſs here by any found expoſitor.

Secondly, the plain and direct meaning of the place is this, that when God ſhould communicate the knowledge of himſelf in his ſon to the world, (whereof he ſpake in the words immediately preceding they ſhould generally have this ſenſe of the means of their ſalvation and peace, viz. that they receive them of the free grace of God by Jeſus Chriſt, and not of themſelves or by the merit of their own *righteouſneſs*, which was a leaven, wherewith the greateſt part of the Jewiſh lump was (for the preſent) leavened. So that for a man to ſay, *in the* Lord *I have righteouſneſs*, imports only a profeſſion made by him of his free *juſtification* by God in and through Chriſt. As it followeth ver. 25. *In the Lord ſhall all the ſeed of Iſrael be juſtified.* And this alſo is Calvin's expoſition upon the place, who writeth thus: *becauſe righteouſneſs and ſtrength are the two main points of our ſalvation, the faithful acknowledge God to be the author of both.*

Sect. V. The laſt ſcripture that I know produced from the Old Teſtament, with any colour of reaſon, is Iſa. lxi. 10. *I will greatly rejoice in the Lord, my ſoul ſhall be joyful in my God: for he hath cloathed me with the garments of ſalvation, he hath covered me with the robe of righteouſneſs.* Theſe garments of ſalvation, and robe

robe of *righteouſneſs*, are conceived to be the *righteouſneſs* of Chriſt *imputed* to believers, and as a robe or garment put upon them, wherein they ſtand *juſtified* in the ſight of God. But I anſwer,

This cloathing with the garments of ſalvation, and covering with the robe of *righteouſneſs*, are expreſſions concerning chiefly the church of the Jews in their deliverance from the captivity of Babylon; (if not from that greater captivity under which they lie at this day) as the whole chapter from the beginning to the end, maketh manifeſt. † And ſo Muſculus with the other learned expoſitors, interpret this verſe. *The prophet* (ſaith he) *taketh upon him the perſon of the church of Sion delivered from Babylon, &c.* And a little after, coming to expound thoſe metaphorical clauſes, ‡ *he hath* (or, as he rendereth it, *when he ſhall have*) *cloathed me with the garments of ſalvation, and covered me with the robe of righteouſneſs*, he writeth as follows; *The meaning is, when he ſhall ſave and redeem, and declare his righteouſneſs*, that is, *his faithfulneſs and goodneſs towards me.* So that by *cloathing with garments of ſalvation, and covering with a robe of righteouſneſs*, is not meant any ſpiritual bleſſing, wherewith God ſhould inrich his church,

† *Suſcipit in ſe vates perſonam Eccleſiæ Sionis e Babylone liberatæ, &c.* Muſcu. in Iſa. 61. 10.

‡ *Senſus eſt; cum ſervaverit et redemerit me, juſtitiamque; ſuam, id eſt, ſingularem probitatem et bonitatem erga me declaraverit, ibid.*

as *juſtification* is, but an external and temporal. And neither by *the robe of righteouſneſs*, are we to underſtand, the obedience of Chriſt to the moral law (there being neither word, ſyllable, letter, nor tittle any ways leading to ſuch an interpretation) but the effect of the *righteouſneſs*, that is, of the truth and faithfulneſs, or of the goodneſs and graciouſneſs of God (both which are uſually expreſſed in the ſcriptures, by the word *righteouſneſs*) *viz.* their deliverance from their captivity, together with their peace and ſafety, and many other ſweet and comfortable privileges.

Sect. VI. And if we underſtand the paſſage of an external deliverance, (as we hear *Muſculus* and other interpreters do) the metaphor will be found very emphatical, yea and conſonant to the language of ſcripture elſewhere. We know it was a cuſtom among the Jews (and there are few nations but have ſomewhat of it, more or leſs) to cloath themſelves ſuitable to their preſent conditions. They had ſackcloth to wear in times of mourning, and they had garments too, proper for times of joy and gladneſs. I forbear to cite ſcriptures for the confirmation of this, becauſe they are obvious. Now then when God promiſeth to cloath his church being yet in bondage and miſery, with the garments of ſalvation he implieth that for the preſent, they were cloathed like exiles and captives, that is, that they were in theſe conditions, and ſo ſubject to all the inconveniences

conveniences and miseries incident to them. But he will change their garments, that is, alter their conditions; of servants, he will make them free; of banished, he will make them possessors of their own land; of poor, he will make them rich; of vile and contemptible, he will make them honourable. The happiness of which new condition, the prophet expresseth by the change of their garments according to the usual manner of scripture, which often signifieth the condition, by the garments proper to it. So Junius, † *As eminency of place or office, is known by garments suitable and proper to it, so is it in the scriptures, often signified and expressed thereby.* As when God threatened Shebna with the loss of his great place, and that he would put his servant Eliakim into it, he expresseth it thus. *And I will cloath him with thy robe, and strengthen him with thy girdle. Isa.* xxii. 21. So the whole multitude of saints out of all nations are said to *stand before the Lamb cloathed with long white robes* (robes I conceive of the same importance with these robes of salvation in Isa.) *and palms in their hands*, Chap. vii. 9. So also Chap. xix. 14. where it is said that *it was granted to the Lamb's wife* (the church) *that she should be arrayed with pure white linen and shining*, which is said to be *the righteousness of the saints*, Chap. xix. 7. 8. It is evident that no-

 thing

† *Dignitas, ut ab insignibus vestimentis cognoscitur, ita Synecdochice in scripturis designatur vestimentorum appellatione.* Iunios. *Annot. in Isa.* 22. 17.

thing is meant concerning *juſtification* by Chriſt, or his *righteouſneſs*; but that great honour and rewards is hereby ſignified, which Chriſt was now pleaſed to confer upon his ſaints, who were juſtified by him long before. The *pure, and ſhining linen*, is ſaid to be *the righteouſneſs of the ſaints*, to ſhew that the great glory, honour, and dignity, which Chriſt now conferreth upon his church is the gracious reward of her huſband, by him given unto her, in conſideration of her *righteouſneſs*, that is, her holineſs, faithfulneſs, zeal, conſtancy, under the perſecution of the beaſt, and great apoſtacy of the Chriſtian world. It is an uſual manner of ſpeech in ſcripture, to expreſs the reward of a thing by the name of the thing itſelf. Thus Numb. xxii. 7. the elders of Midian and Moab, are ſaid to have departed, having *divinations* (ſo it is in the original) in their hand, that is the reward of *divinations*. So 2 *Sam.* iv. 10. *Good tidings*, is put for the reward of good tidings. Again, *Revel.* xiii. 10. *Here is the patience and faith of the ſaints*, that is, the reward of the patience and faithful cleaving of the ſaints unto Chriſt, when they ſhall ſee vengeance executed upon their enemies. *So the pure and ſhining linen* (that is, the bright glory wherewith the church is now inveſted) is ſaid to be *the righteouſneſs of the ſaints*, becauſe it is the reward of it, this is the plain and direct meaning of the place. And this place is parallel with that, Chap. iii. 4. *Theſe ſhall walk with me in white; for they are worthy.*

worthy. The *worthineſs* of the one, and the *righteouſneſs* of the other are the ſame, and both are aſſigned as the reaſon of the honour done to them. By all theſe ſcriptures diligently compared (and many more might be added) it is manifeſt, that by thoſe metaphors of garments and robes in Iſaiah, there is nothing meant touching the inward and ſpiritual condition of the church, much leſs her *juſtification* by the active *righteouſneſs* of Chriſt *imputed*. And indeed it is very ſtrange to build a point of faith upon figurative and metaphorical expreſſions, there being no plain ſcripture to confirm or warrant it.

As for thoſe expreſſions in *Paul*, *of putting on* Chriſt, Rom. xiii. 14. Gal. iii. 27. neither of them ſpeaks of *juſtification*: but the former of *ſanctification*, and the latter of profeſſion: both which, if they were not apparent enough, might be proved without much labour. Let † *Calvin*, ‡ *Muſculus*, and other proteſtant interpreters be conſulted about them.

We have found nothing in the Old Teſtament, for the building up of this *imputation*. Let us paſs from prophets to apoſtles, and conſider, whether they alſo be not made to ſpeak the minds

 of

† *Indure Chriſtum, hic ſignificat, virtute ſpiritus ejus undique nos muniri, qua idonei ad omnes ſanctitatis partes reddamur.* Calvin. *in Rom.* 13. 14.

‡ *Quemadmodum quotquot circumciduntur, Moſem induunt, hoc eſt, Moſis ſe profitentur eſſe diſcipulos, ut ſucumdum illius inſtitutionem ambulent: ita qui baptizantur, Chriſtum induunt, profitentes ſe illius diſcipulos*, &c. Muſculus in Gal. 3. 27.

of other men, and not their own, when they are made to ſpeak for it. The far greateſt part of teſtimonies brought out of the New Teſtament, are lodged within the compaſs of that one epiſtle to the Romans.

The firſt place alledged is, Rom. iii. 21, 22. *But now is the righteouſneſs of God made manifeſt without the law, having witneſs of the law and of the prophets, even the righteouſneſs of God, which is by the faith of Jeſus Chriſt.* By the *righteouſneſs* of God (ſay they) is here meant, the *righteouſneſs* or active obedience of Chriſt, who is God, *imputed* to all that believe, &c.

I anſwer, Firſt, this ſcripture hath been already fully opened, in the firſt part of this treatiſe, where it was found to ſpeak plainly for the *imputation* of *faith* for *righteouſneſs*, but no ways for the *imputation* of the *righteouſneſs* of Chriſt, for any ſuch purpoſe.

Secondly, Some by the *righteouſneſs* of God in this place, underſtand the truth and faithfulneſs of God in keeping promiſe. This was the expoſition of Ambroſe long ſince. And that this faithfulneſs of God is frequently in ſcripture called his *righteouſneſs*, hath been already obſerved.

Thirdly, (and laſtly) by *the righteouſneſs* of *God* in theſe ſcriptures, is meant either that way, or method, which God himſelf hath found out to *juſtify* or make men *righteous*, or (which comes to the ſame) that very *righteouſneſs* by which we ſtand *juſtified* or *righteous* in the ſight of

of God. This is the general interpretation of the beſt Proteſtant expoſitors, as † Calvin, ‡ Muſculus, § Beza, &c. Neither have I met with any that underſtands it of the *righteouſneſs* of Chriſt, nor is there the leaſt pretence ſo to take it.

Again, the laſt verſe in the ſame chapter is laid hold on by ſome as a favourer of their imputation. *Do we then make void the law through faith? God forbid; yea, we eſtabliſh the law.* They conceive, that the law cannot be ſaid to be eſtabliſhed *by faith*, but only by imputation of Chriſt's fulfilling it to believers.

I anſwer, 1. There is no neceſſity, that by law in this place, ſhould be meant preciſely the moral law: Calvin underſtands it as well of the ceremonial law, as of the moral; and explains, how as well the one, as the other, may be ſaid

† *Dubium eſt, qua ratione Dei juſtitiam appellet, quam per fidem obtinemus: ideone, quia ſola coram Deo conſiſtit, an quod eam nobis Dominus ſua miſericordia largiatur?* Calvin in Rom. 3. 21.

‡ *Exponi poteſt de ea juſtitia, qua nos coram Deo juſtificamur,* &c. Muſculu. in Rom. 3. 21.

§ *Poſita eſt omnis juſtificatio in remiſſione peccatorum: Et ideo juſtitia hæc in imputatione poſita,* juſtitia Dei *vocatur.* Beza. *De Coena Dom. Iuſtitia Dei, id eſt, ſalus vel redemptio, quam Deus præſtat.* Cam. Myroth. p. 178.

Iuſtitia imputata recte dicitur juſtitia Chriſti, quia Chriſtus eam ſua obedientia nobis acquiſivit. Sicut etiam dicitur juſtitia Dei, *quia Deus propter Chriſti meritum, eam nobis imputat.* Pareus de Iuſti. l. 2. *c.* 2. P. 388. Ro. 3. 31. cleared.

to be eſtabliſhed by *faith* †. Therefore he is far from conceiving, that the *imputation of Chriſt's righteouſneſs* ſhould be eſtabliſhed by Paul's affirming the law to be eſtabliſhed by *faith*. Ambroſe likewiſe long before him, conceived the ſame thing of this ſcripture.

Sect. VII. The next ſcripture ſometimes cited for the *imputation* we oppoſe, is Rom. iv. 6. *Even as David declareth the bleſſedneſs of the man to whom God imputed righteouſneſs without works.* "That *righteouſneſs* which God is here ſaid to *impute* to a man, can be no other but the *righteouſneſs* of Chriſt." To this I anſwer,

First, that *righteouſneſs* which God is ſaid here to *impute*, is by the beſt expoſitors placed in remiſſion of ſins. *Righteouſneſs imputed* (ſaith ‡ Pareus) *conſiſts in a free remiſſion, covering, or non-imputation of ſin.* And a little after, ſhewing in what ſenſe the *righteouſneſs* which is *imputed* by God to believers, may be called the *righteouſneſs* of Chriſt, he expreſſeth himſelf thus. *In this ſenſe imputed righteouſneſs is called the righteouſneſs of Chriſt, viz. by way of merit or effect, becauſe it is procured for us by the merit of Chriſt, not*

† *Quare hanc Pauli excuſationem, neque de ceremoniis ſorſim, neque de mandatis (ut vocant) moralibus, ſed in univerſum de tota lege accipio.* Calvin. In Rom. 3. 31.

‡ *Juſtitia imputata conſiſtit in gratuita remiſſione, tectione, non imputatione peccatorum.* Pareus ad Rom. 4. 7. P. 371.

Hoc ſenſu juſtitia imputata dicitur juſtitia Chriſti, meritorie ſeu effective, quia Chriſti merito nobis eſt parta, non ſubjective, quia & Chriſto inhæreat. Idem, ibidem.

not becauſe it is ſubjectively or inherently in Chriſt. Many teſtimonies have been before cited from other good authors of concurrent judgment with him herein. We are taught (ſaith Calvin upon the place) ‖ that remiſſion of ſins is free, becauſe it is *imputed* without works. But,

* Secondly, The phraſe of *imputing righteouſneſs*, may (I conceive) be the beſt interpreted by the contrary expreſſion, of *imputing ſin*. To impute ſin ſignifieth only, either to look upon a perſon as juſtly liable to puniſhment, or to inflict puniſhment upon a perſon, for ſin. This latter ſignification I find more frequent, in authors of beſt eſteem. God *imputes* ſin (ſaith † Pareus) when he puniſheth: and he doth not impute it, when he doth not puniſh, but pardoneth. So ‡ Calvin maketh the non-imputation of ſin, and the not puniſhing of ſin, of one and the ſame ſignification. If therefore to impute ſin, ſignifieth only, either to hold a man liable to puniſhment for ſin, or to inflict puniſh-

‖ *Poſtremo* [*docemur*] *hanc quoque remiſſionem gratuitam eſſe, quia ſine operibus imputatur.* Calvin in Rom. 4. 6.

Quæ to autem capite ad Romanos primum appellat juſtitiæ imputationem: nec eam dubitat in remiſſione peccatorum collocare, idem. Inſtit. I. 3. Ch. 11. Sect. 4.

† *Imputat Deus peccatum, cum, punit, non imputat, cum non punit, ſed condonat et tegit, quaſi non eſſet.* Pareus ad Rom. 4. 7.

‡ *Ergo et peccatorum non recordari, eſt ea non poſtulare ad pœnam. Ideipſum alibi dicitur projicere poſt tergum, delere inſtar nubis, &c. non imputare, tectumque, habere, &c.* Calvin. Inſtit. l. 3. c. 4. Sect. 29. vi. etiam in Rom. 5. 13.

ment upon him, doubtleſs to *impute righteouſneſs*, importeth nothing elſe, but either to look upon a man as a righteous perſon, or to confer upon him the privileges that belong to perſons truly righteous. But however,

Laſtly, here is not the leaſt ground or reaſon to conceive, that by *righteouſneſs* in this ſcripture is meant the *righteouſneſs* of Chriſt.

Sect. VIII. The next ſcripture miſuſed for that *imputation*, is Rom. v. 19. *For as by one man's diſobedience many were made ſinners, ſo by the obedience of one ſhall many be made righteous.* Hence it is argued, that as by the *imputation of Adam's* diſobedience, men are made formally ſinners; in like manner by the *imputation* of Chriſt's righteouſneſs, men are made formally righteous. To this I anſwer,

It is not here ſaid that by the *imputation of* Adam's diſobedience, men are made formally ſinners, but ſimply ſinners; that is, either obnoxious to death and condemnation (as biſhop † *Davenant* with ſome others interpret) and as the word ſinner is often uſed in ſcripture‡, or elſe, ſinners by propagation (not imputation) as Auguſtine ‖ of old, and Peter Martyr and Muſculus of

† *Certum eſt, illam ipſa mactulam inobedientiam nobis imputari, id ut per eam ſtemus* damnati, *&c.* Biſh. *Daven.* de Iuſti. act. *&c.* P. 363.

‡ 1 Kin. 1. 21. Prov. 6. 29. Pſal. 109. 7, *&c.*

‖ *Prionde Apoſtolus, cum illud peccatum ac mortem commemoraret, quæ ab uno in omnes propagatione, eum Principem poſuit, a quo propagatio generis humani ſumpſit exordium.* Auguſt. de Peccat. Mer. & Rem. l. 1. c. 9. vi. etiam c. 13. *&c* c. 15.

of late, with divers others. So that according to either of these interpretations of the word *sinners*, here is neither little nor much for the *imputation* of Christ's *righteousness*.

2. Neither doth the apostle here compare the obedience of Christ with the disobedience of Adam, as one act with another, but as satisfaction with the provocation, or remedy with the disease. Otherwise he would make sins of omission, to be no disobedience, because omissions are no acts. And Adam's transgression did not only stand in the commission of evil, but in the omission of that which was good also. Therefore,

3. By that obedience of Christ whereby it is here said, many are (or shall be) made *righteous*, that is *justified*, we cannot understand that *righteousness* of Christ which consists only in his obedience to the moral law, but that satisfactory *righteousness* or obedience which he performed to that peculiar law of mediation, which was imposed upon him, and which chiefly consisted in his sufferings. And for this exposition of the word obedience, in this place, there is as great a vote of interpreters, both antient and modern, as for any one scripture I know which hath the least degree of difficulty in it. And (for the most part) they compare this place, with that Philp. ii. 8. where it is said of Christ that *he humbled himself, and became obedient unto* death, making both scriptures to speak of one and the same obedience. Theophylact,

†Peter Martyr, ‡ Calvin, ‖Muſculus, Pareus, Piſcator, Gualter, and of our own Mr. §Gataker, are men of this interpretation, among whom, Pareus gives two reaſons of this his expoſition. The firſt is, the oppoſition which the apoſtle makes between the diſobedience of Adam, and the obedience of Chriſt; which (ſaith he) will not conſiſt, if by *the obedience* of Chriſt we underſtand his univerſal conformity with the law, the diſobedience of Adam being but a ſingle tranſgreſſion. But his latter and greater reaſon is, the effect attributed to this obedience of Chriſt, viz. the *juſtification* of many, which (ſaith he) the apoſtle hitherto hath conſtantly appropriated to the death of Chriſt, yea and the whole ſcripture throughout teacheth our faith to ſeek its *righteouſneſs* in this obedience of his. So that all this while here is nothing at all appears for the countenancing that imputation of the active obedience of Chriſt.

4. But

† *Docet quod nam fuerat illud bonum, quod per unum Chriſtum reſtituta ſalutem hominibus recuperavit. Illud autem ait fuiſſe Chriſto obedientiam, de qua ſcribens ad Philippenſes*, &c. P. Mart. ad Rom. 5, 19. And a little after: *Quæ verba docet, id quod Apoſtolus ait, per obedientiam Chriſti, qua noſtra cauſa mortem ſubiit*, &c.

‡ *Quam pronuntiat nos Chriſti obedienta conſtituti juſtos, hinc colligimus Chriſtum, eo quod Patri ſatisfecerit juſtitiam nobis comparaſſe*, Calv. ad Rom. 5. 19.

‖ *His verbis aperit de qua juſtitia Chriſti loquatur, videlicet de illius obedientia, de qua legis Philip* 2. Muſculus ad Rom. 5. 19. *Eadem fere habent* Pareus, Piſcator, & Gualterus in locum.

§ *Uterque locus* (Rom. v. 19. Philip. iii. 18.) *intelligendus eſt de obedientia, quam mediationis legi peculiari, Chriſtus exhibuit*, &c. Gatak. in Elench. Gomar. P. 49.

4. But ſuppoſe by *the obedience of Chriſt* we ſhould here, contrary to the general current, as well of interpreters as the ſcriptures themſelves, underſtand that *active righteouſneſs* or *obedience* which he performed to the moral law, yet will it not follow, that men muſt be *juſtified*, or made *righteous* by it in ſuch a way of *imputation* as is contended for. For certain it is, that that *juſtification*, which the apoſtle ſpeaks of in this 19 verſe, is the ſame with that which he had ſpoken of, ver. 16, 17, 18. Now that *righteouſneſs* (as he calls it ver. 17.) is deſcribed ver. 16. to be *the gift* (i. e. the forgiveneſs) *of many offences*, i. e. of all the *offences* whereof a man either doth, or ſhall ſtand guilty before God; and evident it is, that that *righteouſneſs* or *juſtification*, which ſtands in the forgiveneſs of offences or ſins, cannot ſtand in the *imputation* of a fulfilling of the law.

Sect. IX. Another text alledged, is Rom. viii. 4. *That the righteouſneſs of the law might be fulfilled in us, who walk not after the fleſh, but after the Spirit.* From the former clauſe it is argued, that *the righteouſneſs of the law*, can in no ſenſe be ſaid to *be fulfilled in us*, but only by the *righteouſneſs* or *obedience* of Chriſt, *imputed* to us. But to this I anſwer,

1. That ſome both learned and orthodox, underſtand this clauſe of *ſanctification*, rather than of *juſtification*; and by the *fulfilling of the righteouſneſs*

ouſneſs of the law, that evangelical obedience, which all that truly believe do perform.

2. That by the *righteouſneſs of the law, fulfilled* in thoſe that *believe*, cannot be meant the *righteouſneſs* or *active obedience* of Chriſt *imputed*, is evident from hence, becauſe it muſt be ſuch a *righteouſneſs*, and ſuch a *fulfilling* in *believers*, as is a proper effect of Chriſt's *condemning ſin in the fleſh*, immediately preceding, ver. 3. The context, plainly ſhews, that the latter was intended by God as a fruit or end of the former. *For what the law could not do* (ſaith the apoſtle) *in that it was weak through the fleſh, God ſending his own Son in the likeneſs of ſinful fleſh, and for ſin, condemned ſin in the fleſh; that the righteouſneſs of the law might be fulfilled, &c.* The particle, *that*, imports *the fulfilling of the righteouſneſs of the law* in thoſe that *believe*, to be a direct effect of *Chriſt's condemning ſin in the fleſh.* Now it is impoſſible, that the *active obedience* of Chriſt, or the *imputation* of it, ſhould be any effect of his *condemning ſin in the fleſh.* For by this expreſſion, it is evident the apoſtle means the aboliſhing the guilt of ſin, by the death of Chriſt. But how the aboliſhing the guilt of ſin by the death of Chriſt, ſhould be a means of the *imputation* of the *righteouſneſs* of his life, I am not able to comprehend.

Sect. X. The next place, which hath been taken hold of by ſome, to ſupply that which is wanting in others, is Rom. ix. 31, 32. *But Iſrael which.*

which followeth after the law of righteouſneſs, hath not attained to the law of righteouſneſs. Wherefore? Becauſe they ſought it not by faith, but as it were by the works of the law. From hence it is argued, had Iſrael, that is, the Jews, *who followed after the law of righteouſneſs*, believed in Chriſt, they had *attained the law of righteouſneſs*, that is, ſhould have had the righteouſneſs performed by Chriſt, *imputed* unto them. I anſwer,

In this expreſſion, *the law of righteouſneſs* in the former clauſe of the verſe, Calvin finds an hypallage, the law of *righteouſneſs*, put for *the righteouſneſs of the law:* † in the latter clauſe, he takes it in ſomewhat a different ſignification, for a rule of *righteouſneſs*. ‡ Muſculus diſſents little (if any thing) from this interpretation, by the *law of righteouſneſs*, underſtanding that *righteouſneſs* which ſtands in the works of the law. So that neither of theſe authors, (nor any other that I have yet met with) reſtrain the word *law*, in theſe phraſes to the moral law.

Neither is there any reaſon to limit the apoſtle's expreſſions of *the law of righteouſneſs*, to the moral law only, and the *righteouſneſs* thereof; becauſe it is notoriouſly known, that the Jews never

† *Iam priore loco legem juſtitiæ, per hypallagen poſuiſſe mihi videtur pro juſtitia legis: in repetitione ſecundi membri, alio ſenſue ſic vocaſſe juſtitiæ formam ſeu regulam.* Calvin. in Rom. 9. 1.

‡ *Nam illud, ſectando legem juſtitiæ, ſimpliciter eſſe dictum de legis juſtitia,* i. e. *ea, quæ ex operibus legis eſt, patebit infra, &c.* Muſ. in Rom. 9. 31.

never hoped for, nor *ſought after righteouſneſs*, or *juſtification*, by the moral law only, but by the ceremonial law alſo, yea and principally by this. So that by *the law of righteouſneſs*, whereof they miſcarried by *not ſeeking it by faith*, cannot be meant the moral law, becauſe they never had thought or hope of being *juſtified*, or made *righteous*, by the moral law or *righteouſneſs* thereof only.

Laſtly, (to give the clear meaning of this ſcripture) by *the law of righteouſneſs*, which Iſrael is ſaid to have *followed after*, but *not to have attained*, can be meant nothing elſe but *juſtification*, which the Jews ſeeking to attain, *by the works of the law*, that is, by the merit of their own doings, and not by *faith* in Chriſt, were never able to attain, but loſt the favour of God, and periſhed in their ſins.

This expoſition makes the double oppoſition, which the apoſtle makes between the Gentiles, ver. 30. and the Jews ver. 31. clear, and full; whereas any other interpretation diſſolves the ſtrength, and darkens the light of them. *The Gentiles* (ſaith he, ver. 30.) *followed not after righteouſneſs*, that is, took no care for any *juſtification* before God. *But Iſrael* (ver. 31.) *ſought after the law of righteouſneſs*, that is, propounded unto themſelves as a buſineſs of importance, a *righteouſneſs* or *juſtification* in the ſight of God, and ran a courſe of means, ſuch as it was, to obtain it. Again, *The Gentiles* (ſaith he, ver. 30.)

attained

attained unto righteouſneſs, that is, unto *juſtification* in the ſight of God; many of them have been juſtified and ſaved. *But Iſrael could not attain unto the law of righteouſneſs*, (ver. 31.) that is, could not compaſs *juſtification*.

Sect. XI. The next proof alledged for the ſuppoſed *imputation*, is Rom. x. 4. *For Chriſt is the end of the law for righteouſneſs, to every one that believeth.* Therefore the *righteouſneſs* of Chriſt, or the obedience performed by him to the moral law, is *imputed* to thoſe that believe, for their righteouſneſs. But neither doth this ſcripture prove any ſuch thing. For,

Firſt, There is not the leaſt colour of reaſon, that by the law in this place, ſhould be meant preciſely the moral law, becauſe the Jews, with whom chiefly the apoſtle grapples in this place, never dreamt of *juſtification* by the moral law, only, but chiefly by the ceremonial. Neither doth Calvin, or any other interpreters that I have met with, underſtand the place of the moral *law*. Beſides, it is evident from that which immediately follows, ver. 5. that he doth not ſpeak here of the moral law; for there he citeth that deſcription, which Moſes giveth *of the righteouſneſs of the law*, not out of any part of the moral law, but out of the midſt of the ceremonial law. Thoſe words, *The man which doth theſe things ſhall live by them*, wherein he placeth Moſes's deſcription of the *righteouſneſs* which is of the law, are taken from Levit. xviii. 5. and

are

are in a ſpecial manner ſpoken of the ceremonials and judicials. For thus the words lie: *Ye ſhall therefore keep my ſtatutes and my judgments, which if a man do, he ſhall live in them.* Therefore doubtleſs the apoſtle doth not ſpeak here of the moral law.

Secondly, The Greek expoſitors, as Chryſoſtom, Theophylact, and Theodoret, make Chriſt in this ſenſe to be called by the apoſtle, *the end of the law for righteouſneſs unto thoſe that believe*, becauſe he exhibited to them, what the law propounded to itſelf as its end, and would have performed, but could not, *viz.* their *juſtification.*

But, Thirdly, the plain meaning of the apoſtle ſeems to be this. *Chriſt is the end of the law for righteouſneſs to every one that believeth*; that is, the whole Moſaical diſpenſation was for that end given by God to the Jews, to inſtruct them concerning the Meſſiah, that they might believe in him, and be juſtified, and that they might be trained up, and prepared for the Meſſiah himſelf, and that perfect worſhip of God, which he ſhould eſtabliſh in the world. This interpretation was both Chryſoſtom's of old, and is Mr. Gataker's, yet living: Pareus likewiſe is large in the vindication of it; and † Calvin himſelf ſeems

† *Indicat enim legis præpoſterum Interpretem eſſe, qui per ejus opera juſtificari quærit: quoniam in hoc lex data eſt, quo nos ad aliam juſtitiam manuduceret. Imo quicquid doceat Lex, quicquid præcipiat, quicquid promittat, ſemper Chriſtum habet pro ſcopo: Ergo in ipſum dirigendæ ſunt omnes Partes, &c.* Calvin. in Ro. 10. 4.

seems very inclinable to it. This interpretation may be confirmed,

First, from the context. For doubtless the apostle's meaning is, that Christ should *be the end of that law for righteousness* by the observation whereof, the Jews against whom he here reasons sought to be *justified*. Now it hath been sufficiently proved, that the Jews sought *justification* as well from the observation of the ceremonial, as of the moral law.

Secondly, from the consent of other scriptures 2 Cor. iii. 13. It is said that *the children of Israel could not stedfastly look to the end of that which is abolished*, that is, of the dispensation of Moses, as is evident from the whole chapter. Now what was the end of this dispensation, but Christ and *justification* by him? So Gal. iii. 24. *Wherefore the law was our school-master unto Christ, that we might be justified by faith.* By the law in this place, cannot be meant the moral law; the whole series of the context from ver. 13. to 25. riseth up against such an interpretation; neither is there any expositor I know, that so understands it: but the whole frame of the administration of Moses, yet with a more peculiar reference to the ceremonial part of it.

Thus at last we have abundantly vindicated the *non-imputation* of the active obedience of Christ, from those reasonings that are usually built upon the epistle to the Romans; wherein notwithstanding the greatest part of the strength of

of our adverſaries lieth, I ſhall with more brevity anſwer the other ſcriptures which remain.

Sect. XII. The firſt of which is, 1 Cor. i. 30. *But ye are of him in* Chriſt Jeſus, *who of God is made unto us wiſdom and righteouſneſs, and ſanctification and redemption.* Becauſe Chriſt is here ſaid to be *made righteouſneſs unto us by* God, it is argued, that therefore the *righteouſneſs* of Chriſt is *imputed* to us. But to this I anſwer, that here is leſs colour for the deemed *imputation* than in any of the former ſcriptures. For,

Firſt, Chriſt is here no otherwiſe affirmed to be *made righteouſneſs unto us*, than he is made *wiſdom* or *ſanctification*. Therefore there is no more ground to conclude from hence the *imputation* of Chriſt's *righteouſneſs* for our righteouſneſs, than of his wiſdom for our wiſdom, or his ſanctification for our ſanctification. And if it be a weak inference from this place, that we are wiſe with the ſame wiſdom wherewith Chriſt was wiſe, being imputed unto us; it muſt be the ſame, to infer, that we are *righteous* with the ſame *righteouſneſs* wherewith Chriſt was *righteous*, being *imputed* to us. Here is no more mention or intimation of the *imputation* of the one, than of that of the other.

Secondly, when Chriſt is ſaid to *be made righteouſneſs unto us*, the meaning is, that he is made by God

God to be the author or ſole means, by way of merit, of our *juſtification* purchaſed and procured for us by his death and ſufferings. For,

Sect. XIII. Firſt, the word *righteouſneſs* is very frequently uſed by this apoſtle for *juſtification* as hath been often obſerved.

Secondly, that *righteouſneſs* or *juſtification* which believers have in, or by Chriſt is ſtill attributed in the ſcriptures to the death and ſufferings of Chriſt (as hath been formerly obſerved) and never to his righteouſneſs or active obedience.

Thirdly, Neither is it true according to the principles of our opponents, that Chriſt by his active *obedience* only ſhould be made *righteouſneſs* or *juſtification* to us. Therefore they forſake their own guides when they ſeek for the *imputation* of this *righteouſneſs* but of this place.

Fourthly, and laſtly, the interpretation given, hath the concurrent judgment of many ſound and able expoſitors, who by Chriſt being *made righteouſneſs unto us*, underſtand nothing elſe but our *juſtification* by him; ſome placing this *juſtification* in the forgiveneſs of our ſins, ſome aſcribing it to the ſatisfaction, that is, the ſufferings of Chriſt; none of them either aſcribing the purchaſe of it to his *active obedience*, or placing it in the *imputation* of this to us. Let

Chryſoſtom

Chryſoſtom and Theophylact, be conſulted upon the place; and of later times, † Pomeranus, and ‡ Piſcator. Mr. Gataker likewiſe, rejects that interpretation, as wanting as well colour as ſubſtance of truth, which ſeeketh to eſtabliſh the *imputation* of the *active obedience* of Chriſt upon this ſcripture. Bernard is expreſs and full over and over for that ſenſe of the place which we maintain. Chriſt (ſaith he, as biſhop Downham tranſlates him) *was made unto us wiſdom in preaching; juſtice (or righteouſneſs) in abſolution of ſins. Again, enlighten mine eyes, that I may be wiſe; remember not the ſin of my youth and my ignorances, and I am juſt. Yet again; he was made unto us of God wiſdom,* teaching *prudence*: *juſtice*, forgiving ſins. *They only are wiſe who are inſtructed by his doctrine; they only juſt, who of his mercy have obtained pardon of ſin.* In all this variety of expreſſion it is obſervable, that he ſtill placeth that *righteouſneſs* or *juſtification* which Chriſt *is made unto us* in the *remiſſion or pardon of our ſins:* which with the premiſſes upon this ſcripture duly conſidered, I preſume no *imputation* of the *active obedience* of Chriſt will be any more urged from hence.

Sect. XIV. The next ſcripture that is urged is, 2. Cor. v. 21. *For he hath made him to be ſin for us,*

† *Qui ergo in nobis peccatores ſumus, in ipſo et per ipſum, juſti ſumus, non imputato propter ipſum nobis peccato.* Pomeran.

‡ *Inſtitiâ, id eſt, cujus ſatisfactione nobis donata, atque imputata, juſti ſumus.* Piſcator in 1 Cor. i. 30.

us, who knew no ſin, that we might be made the righteouſneſs of God in him. From hence they infer, that as our ſins, are *imputed* to Chriſt, ſo Chriſt's *righteouſneſs* or *active obedience is imputed* to us. Of all the ſcriptures which they take up, Mr. Gataker hath well obſerved this is moſt clear againſt themſelves. For,

Firſt, there is no footing in this ſcripture, for the inference drawn from it: here is nothing ſaid touching any *imputation* of our ſins to Chriſt: and conſequently, nothing to build a reciprocal imputation of his *righteouſneſs* to us. As for that expreſſion, of Chriſt's *being made ſin for us*, it imports no ſuch imputation, as will appear preſently.

Secondly, Some of the moſt learned aſſertors of this *imputation*, abſolutely reject this equality or reciprocation of *imputation* between the ſins of believers to Chriſt and the *righteouſneſs* of Chriſt to them. There is not the ſame force or power (ſaith biſhop Davenant) of our unrighteouſneſs, to make Chriſt *unrighteous*, which is of his *righteouſneſs* to make thoſe that *believe righteous*. So that (according to their own principles) if the *righteouſneſs* or *active obedience* of Chriſt be no otherwiſe *imputed* to us, than our ſins are imputed to him, we are not made formally *righteous* by ſuch an *imputation*.

Thirdly, neither is there ſo much as the appearance in this place of any compariſon made, between Chriſt's *being made ſin for us*, (whatſoever be meant by it) and our being *made the righteouſneſs*

ouſneſs of God in him; but only the latter is affirmed as the end, conſequent, or effect of the former.

Fourthly, that the importance of that particle *in him*, ſhould be by the *imputation* of his active obedience, there is neither inſtance, nor parallel expreſſion in ſcripture, nor rule in grammar, nor figure in rhetoric, to make probable in the loweſt degree. Therefore,

Fifthly, the clear meaning of the place, is this; that God for that end made Chriſt ſin, that is an offering or ſacrifice for ſin, *for us, that we might be made the righteouſneſs of God in him*, that is, that we might be juſtified, or made a ſociety of righteous ones, after that peculiar manner of juſtification which God hath eſtabliſhed through that ſacrifice or offering of his Son. This interpretation is juſtifiable upon theſe conſiderations.

Sect. XV. firſt, it is a frequent ſcripture expreſſion, to call the ſin-offering, or the ſacrifice for ſin, by the name of ſin ſimply. See for this, Exod. xxix. 14. Exod. xxx. 10. Levit. v. 6, 16, 18. 19. Levit. vii. 1. ii. 7. Levit. ix. 7. Ezek. xliv. 27. Ezek. xv. 19. 23. Hoſ. iv. 8.

Secondly, To expreſs a number of juſtified or righteous perſons by the abſtract term of righteouſneſs, is agreeable likewiſe with the ſcripture dialect in many other places.

Thirdly, that addition, of God, (*the righteouſneſs of* God) imports, that that *righteouſneſs* or *juſtifi-*

juſtification which believers obtain by the ſacrifice or death of Chriſt, is not only a *righteouſneſs* of God's free gift, but of his ſpecial contrivance.

Fourthly, By the dependence of the latter clauſe, our *being made the righteouſneſs of God in Chriſt*, upon the former, *his being made ſin for us*, it is evident, that in the latter, ſuch an effect muſt be ſignified as may ſuit with the cauſe mentioned in the former, viz. the death of Chriſt for us. Now the proper and direct effect of the death of Chriſt; is deliverance from the guilt and puniſhment of ſin, not the *imputation* of his active obedience. Chriſt did not die for men, that they might be juſtified by the *righteouſneſs* of his life.†

Fifthly, The ſcriptures, when they ſpeak of the death or ſufferings of Chriſt, in reſpect of *juſtification*, never aſcribe any other effect to them, but the remiſſion of ſins, deliverance from wrath, redemption, or the like. *Chriſt hath redeemed us from the curſe of the law, being made a curſe for us.* Gal. iii. 13.

Sixthly, The interpretation given, touching the ſubſtance of it, is the expoſition of interpreters without number, as of Chryſoſtom, Theophylact, Oecumenius, Calvin, Muſculus, Piſcator. I forbear the citation of paſſages from them, be-

 cauſe

† *Quis enim ſic argumentaretur, mentis compos: Chriſtus factus eſt pro nobis peccatum, i. e. ſacrificium peccati expiatorium, quo nos juſti conſtitueremur: Ergo obedientia Chriſti in vita præſtita, non autem morte ſive ſacrificio Chriſti juſti conſtituimur?* Gatak. Elench. Gom. P. 48.

cauſe the authors themſelves (if any man doubt) may readily be conſulted.

Sect. XVI. I ſhall only touch upon one ſcripture more. Gal. iii. 10. *For it is written, curſed is every one that continueth not in all things, which are written in the book of the law to do them.* Hence ſome argue, If *every one be curſed, that continueth not in all things that are written in the law to do them*, then can no man be *juſtified*, but remains accurſed, who hath not the perfect obſervation of the law *imputed* from Chriſt unto him. I anſwer.

Firſt, If there be no other means to diſſolve the curſe denounced againſt all non continuers *in all things that are written in the law to do them*, but a perfect fulfilling of the law by Chriſt *imputed unto* them, woe to the whole world without exception. For certain it is, 1. That there is no ſuch perfect fulfilling of the law *imputed* from Chriſt to any man, (as hath been proved at large) and 2. That were there any ſuch imputation, yet this would not diſſolve that curſe: this cleaves faſter to the whole of Adam's poſterity, than to be diſſolved by any other means than the blood of Chriſt. It is not ſaid, that without keeping the law, but, that *without ſhedding of blood, there is no remiſſion.* Heb. ix. 22. Chriſt might have kept the law a thouſand years for us; and yet never have found redemption from the curſe of the law for us, had he not been *made a curſe for us*, by his death and ſufferings, Gal. iii. 13.

Secondly,

Secondly, He that is fully discharged from the guilt of all his sins committed against the law, is doubtless out of the reach of the curse of the law. Now the principles which we oppose, ascribe a perfect forgiveness of all sins to the passive obedience or death of Christ *imputed*, without the imputation of the active obedience with it for that end. Therefore the argument in hand is no more a friend to that opinion it seeks to establish, than to the truth itself.

Thirdly, The *imputation* of a perfect fulfilling the law from another, were it granted, cannot make him a continuer *in all things that are written in the law to do them*, who *offends* daily *in many things:* and consequently, will leave him in a bad case, in respect of the curse of the law as it finds him. All the *imputations* under heaven, cannot make him, who hath *not continued in all things of the law to do them*, to have continued in them. It is well that this argument is weak: for it is of a most bloody and unmerciful spirit, and would bear down all the world before it into hell. If there be no other way for poor sinful men to come off from the curse of the law, but by *continuing in all things that are written therein to do them:* doubtless they must all fall under this curse, and never rise again. Therefore,

Fourthly, The direct meaning of this passage is this, *Cursed be every one that continueth not, &c.* that is, every one that expecteth justification by the law; woe be to every such person, if *they con-*

tinue not in all things that are written in the law to do them: the curſe of the law will fall heavy and terrible upon them.

Other ſcriptures than theſe alledged with any colour of reaſon in the cauſe of that *imputation*, I know none. As for thoſe that are confident, that they ſee that *imputation* of Chriſt's *righteouſneſs*, in that and the like ſcriptures, *Deliver me from blood guiltineſs O God, and my tongue ſhall ſing of thy righteouſneſs*, Pſal. li. 14. I leave them and their confidence to the convictions of miracles and ſigns from heaven. For doubtleſs as for texts and interpretations, they *are turned into ſtubble with them*, and reaſons and demonſtrations are eſteemed by them but as *Leviathan eſteemeth iron and braſs*, that is, *as ſtraw and rotten wood.*

CHAP. VI.

The arguments againſt the imputation of faith for righteouſneſs anſwered.

SECT. I. The firſt and great argument againſt the imputation of faith for *righteouſneſs* is this,

That which impeacheth the truth or juſtice of God, cannot be true.

But

But the imputation of faith for *righteouſneſs* impeacheth the truth and juſtice of God.

Becauſe, if God ſhould *impute faith* for *righteouſneſs* he would account that to be *righteouſneſs* which is none. I anſwer,

Firſt, this was the plea of the counſel of Trent, (as Calvin hath obſerved) that the word *juſtification* in ſcripture was not to be taken in a juridical ſenſe, for abſolution, but in a moral ſenſe, for the making of a man *juſt* or *righteous*. And this is the common argument of the Papiſts, for their juſtification by inherent grace and works. But,

Secondly, it doth not follow, that God accounts that for *righteouſneſs* which is no *righteouſneſs*, though he counts *faith* for *righteouſneſs*. For any obedience, or action, conformable to a righteous law, may truly be called *righteouſneſs*. So Pſal. cvi. 30. *Then ſtood up Phineas, and executed judgment, &c. and it was counted unto him for righteouſneſs.* By *righteouſneſs* in this place, cannot be meant a conformity or obedience to the whole law: one particular act, whatſoever it were, cannot be called *righteouſneſs* in ſuch a ſenſe. Therefore it ſignifies only a conformity with ſome particular precept. See the word uſed much in a like ſenſe Gen. xxx. 33. 2 Cor. ix. 9, 10. Heb. xi. 33. &c. And ſo faith, or believing, being an obedience to a ſpecial commandment of God, (1 John iii. 23. 2 Pet. ii. 21. Rom. i. 5, &c.) may both with truth, and ſuffi-

cient propriety, be called *righteouſneſs:* yet where God is ſaid to *impute faith* for *righteouſneſs*, I do not conceive is meant an act of obedience to any particular precept. Therefore,

Thirdly, when with the ſcriptures we affirm, that God *imputeth* a man's *faith unto him for righteouſneſs*, we do not mean that God only accounteth ſuch believing for a *righteous* act unto him; much leſs do we mean, that he eſteemeth it a literal, and compleat fulfilling of the whole moral law: † but that God looks upon a man who believes with as much favour, and intends to do as graciouſly by him, as if he were a man of perfect *righteouſneſs*, and had intirely fulfilled the whole law. In this ſenſe *to account faith for righteouſneſs*, hath not the leaſt colour of injuſtice, or repugnancy to the truth.

Fourthly, there is ſcarce any thing affirmed more frequently, by the beſt reformed writers, than that God accounts thoſe juſt, who in ſtrictneſs of ſpeech are not ſuch, but only have their ſins forgiven. Therefore they apprehended no matter of injuſtice or contrariety to truth therein. From hence we gather, (ſaith Calvin ‡) that Paul's diſpute is, not what men are in themſelves, but in what place God is pleaſed to account

† *Non hoc dicitur, Deum apud ſe judicare illos, pro quorum peccatis univerſis Chriſtus ſatisfecit, nihil mali unquam commiſiſſe, aut boni debiti omiſiſſe, ſed eodem habere loco, quoad mortis reatum, et jus ad vitam æternam, ac ſi nihil vel mali admiſiſſent, vel boné debiti omiſiſſent,* Gal. Elench. P. 35, 36.

‡ In *Rom.* iv. 3.

count them. And elſewhere: § it follows then that we are juſt or righteous, becauſe our ſins are not imputed to us: Therefore we ſtand righteous before God, ſaith Mr. Fox ‖ becauſe our ſins are forgiven us. We have remiſſion of ſins, (ſaith Melanćthon †) for and through Chriſt; which having obtained, we are righteous before God. Paul (ſaith Calvin) eſtimates the bleſſedneſs of a man from hence, becauſe he is after this manner righteous, not in very deed, but by imputation.

Sect. II. A ſecond objection is this.

If *faith*, in ſuch a ſenſe, ſhould be *imputed* for *righteouſneſs*, then would *juſtification* be by works, or by ſomewhat in ourſelves. But the ſcripture every where rejećteth works, and all things in ourſelves from having any thing to do in *juſtification*.

* I anſwer, *By works* may be underſtood two ways: either firſt, by the merit of works, which is ſtill the ſcripture ſenſe; or elſe ſecondly, by way of ſimple performance. If the firſt propoſition be taken in the former ſenſe, it is altogether falſe, and the conſequence thereof denied: *faith* may be *imputed* for *righteouſneſs*, and yet no man *juſtified* by the merit of any works in himſelf. If it be taken in the latter ſenſe, the ſecond propoſition is falſe. For the ſcripture no where

§ *De vera Eccles. Refor. ratione.* p. 368.

‖ *De Chriſto gratis* Juſtific. l. 3. p. 280.

† *In Exam.* Theol. *de* Juſtific. p. 529. Inſtit. l. 3. c. 11. Sect. 11. *Gratuita Dei acceptatio ſubrogatur in locum juſtitiæ, idem.*

rejecteth every thing that may be done by us, in reſpect of a ſimple performance from having to do in the matter of *juſtification*. Nay it expreſly requireth ſomething in us, as of abſolute neceſſity to *juſtification:* and ſomething which itſelf calleth a work. *This is the work of God*, ſaith our Saviour to the Jews, *that ye believe in him whom he hath ſent.* Now, that believing in Chriſt is required as of abſolute neceſſity to *juſtification*, is a thing of univerſal conſeſſion. And thus our beſt writers, without ſcruple, call that believing, by which we are *juſtified*, *a work*, or the *doing* of ſomething. Faith (ſaith Calvin ‡) is the chief work that God requireth of us. And what *did* Abraham (ſaith Muſculus §) that ſhould be *imputed* for *righteouſneſs*, but only believe God?

Sect. III. A third objection is this. That which maketh *juſtification* not to be of grace, cannot ſtand with the truth of the goſpel. But the imputation of *faith* for *righteouſneſs*, makes *juſtification* not to be of grace.

The former propoſition, I allow, but the latter is utterly falſe; for the ſcripture ſtill acknowledgeth a perfect conſiſtence of grace, with the condition of *faith* in *juſtification*. *For by grace ye are ſaved through faith*. Epheſ. ii. 8. *And are freely juſtified by his grace, &c.* Rom. iii. 24. *Through faith in his blood, &c.* ver. 25. Nay, the truth

‡ *Fides præcipuum* opus *eſt, quod a nobis Deus exigit.* Calvin in Jac. 1. 22.

§ *Quid enim* fecit *Abraham, quod imputaretur, &c.* Muſc. in Gal. 3. 6.

truth is, the work of believing, as our Saviour called it, is so far from carrying any opposition in it to the freeness of God's grace in *justification*, that it is purposely required of men (and it only) by him, that the freeness of his grace in their *justification* might be established, Rom. iv. 16. *Therefore it is by faith, that it might be by grace.* And in reason, how can a gift be more freely given, than when nothing more is required of him to whom it is given, than that he receives it? Now believing is nothing but receiving that *justification*, which God giveth in and with his Son Jesus Christ. *As many as received him, &c.* John i. 12. that is, (as it is explained in the end of the verse,) as many as *believed* in his name. So that in the *imputation* of *faith for righteousness* there is not any prejudice at all to the freeness of grace in *justification*.

Sect. V. A fourth is this. That which ministreth occasion of boasting, is no way consonant to the truth of the gospel. But the imputation of *faith* for *righteousness*, ministreth occasion of boasting. *Ergo.*

I answer, first, suppose the work or act of believing, which is imputed for *righteousness*, be a man's own work or act, yet it is so by gift, and by the meer grace of another, viz. God.

Now since a man hath nothing and doth nothing in believing, but what he receiveth from another, all occasion of boasting is cut off, even according to the apostle's own reasoning, 1 Cor. iv. 7.

What haſt thou, that thou haſt not received? And if thou haſt received it, why glorieſt thou as though thou hadſt not received it? Evidently implying, that no man hath any pretence of boaſting, (I mean of himſelf) for any thing, but what he hath of his own, and from himſelf. Let the thing be never ſo excellent, if he hath received it from another, he hath cauſe only to glory in him from whom he hath received it. If God miraculouſly *raiſed up children unto Abraham of the ſtones*, had theſe ſtones, being now made men, and men of the greateſt excellency, any pretence of glorying in themſelves concerning that dignity which is now come upon them? No more hath any fleſh the leaſt colour of boaſting in itſelf, how excellent ſoever the act of *faith* may be, becauſe it is given them by another: it is the glory of the giver, and the comfort only or bleſſedneſs of the receiver.

But ſecondly, ſuppoſe the act of believing were in part from a man's ſelf, yet hath he no cauſe to boaſt in himſelf, that God ſhould be pleaſed to *impute it* unto him for *righteouſneſs*: becauſe that *weight of glory*, thoſe excellent things which attend upon *faith*, are not given to it for any worth that is found in it, but by the moſt free, and good pleaſure of God. Though a believer therefore hath the forgiveneſs of ſins, and the love and favour of God given him upon it, and a title to the kingdom of heaven, yet all this is no ground why any man ſhould boaſt of himſelf or

of

of his faith, though it were from himself, (which yet we absolutely deny) because if this faith had not met with a God of infinite grace and bounty, we might have been accursed for all our faith. Yea, by the apostle's own rule, when God is pleased *to chuse weak and foolish things to confound the mighty*, all occasion of boasting is cut off. Indeed if men had fulfilled the law, and been *justified* that way, there had been room to boast. First, because such a *righteousness* had held some proportion with the reward given to it. *To him that worketh* (saith Paul,) that is, that keepeth the law, *the reward is counted, not by favour, but of debt.* God would have given them no more, than what they had, in some sort, deserved. Secondly, because if they had made out their happiness that way, they had done it out of the strength of those abilities which were essential to their natures, and in the most proper sense that can be spoken of a creature, their own: both which being apparently wanting in faith, or in the act of believing, there can be no pretence of boasting, though it be *imputed by God for righteousness.*

Sect. VI. Fifthly, some object, if *faith* be imputed to us for *righteousness*, then are we *justified* by that which is imperfect, for no man's faith is perfect in this life. But there is no *justification* before God by that which is imperfect.

I answer, that clause, *then are we justified by that which is imperfect*, may have a double mean-

ing; either that we are *justified* without the concurrence of any thing that is simply perfect to our *justification:* or that somewhat that is comparatively weak and imperfect, may someway concur and contribute towards our *justification*. If the former sense be intended, the proposition is absolutely false, and the consequence to be denied: it doth not follow, if *faith* be *imputed* for *righteousness* in the sense given, then is there nothing that is perfect required as necessary to *justification*. For *the imputation of faith for righteousness* pre-supposeth somewhat that is absolutely perfect, as necessary to *justification*. Had not the Lord Christ, who is *perfect* himself, made a *perfect* atonement for sin, there had been no place for the *imputation* of *faith* for *righteousness*: yea, there had been no place for the being either of such a faith, or of any *justification* for men. For it is through the atonement made by Christ for us, that either we believe in him, or in God through him: and it is through the same atonement that God *justifieth us* upon our believing, that is, imputes our faith unto us for *righteousness*.

If the clause be meant in the latter sense, viz. that somewhat that is weak and imperfect may concur towards *justification*, so the proposition is true. For *justification* may be expected, though that faith whereby we believe, yea, and that by whom we believe, are both weak and imperfect, and yet both these, we know, someway contribute towards *justification*. *We have believed in Christ*

Christ Jesus, that we might be justified, Gal. ii. 16. And that the minister hath (or at least may have) his part in our *justification* is evident. *How shall they believe in him, of whom they have not heard? And how shall they hear without a preacher?* Rom. x. 14. But our *justification* does not depend on the perfection of our faith, but on the truth of it: and the truth of our faith doth not depend on the perfection of him, by whom we believe, but the truth of what he delivereth. So that the light of this truth shines on every hand, that men may be *justified*, ministerially and instrumentally, by things that are weak and imperfect.

Sect. VI. Some have objected, sixthly, If faith be imputed to us for *righteousness*, then God rather receives a *righteousness* from us, than we from him, in our *justification*. But God doth not receive a *righteousness* from us, but we from him in *justification*.

I answer. It no way follows upon that *imputation* of faith for *righteousness*, which we defend, that God either receives a *righteousness* from us, or that we receive none from him, in our *justification*. Because,

First, God's imputing faith for *righteousness* doth not imply that faith is a *righteousness* properly so called, but only that God, upon the tender of it, looks upon us as *righteous*, yet not as made either meritoriously, or formally *righteous* by it, but as having fulfilled that condition, upon the fulfilling whereof, he hath covenanted to make

make us *righteous*, meritoriouſly by the death and ſufferings of his Son, formally, with the pardon of all our ſins.

Secondly, Suppoſe faith were a proper *righteouſneſs*, yet neither would this prove, that God *receives a righteouſneſs from us in our juſtification.* For we receive our faith itſelf from God, not God from us. But,

Thirdly, That the imputation of faith for *righteouſneſs* ſuppoſeth a *righteouſneſs* received by men from God in *juſtification*, (and conſequently, is far from denying it) is evident from hence, becauſe it could not be truly ſaid, that God doth impute faith for *righteouſneſs* to any man, except he ſhould make him *righteous* upon his believing. Now as it is impoſſible that a man ſhould be made *righteous* without a *righteouſneſs* in one kind or other; ſo is it impoſſible alſo, that the *righteouſneſs* wherewith a man is made *righteous* in *juſtification*, ſhould be given from any other but from God alone. For this *righteouſneſs* is none other, but forgiveneſs of ſins: *And who can forgive ſins but God alone?*

CHAP.

CHAP. VII.

The chief arguments for the imputation of Christ's active obedience (in the sense opposed) answered.

SECT. I. The first argument for the imputation of Christ's righteousness in the sense refused, is this,

If there be no standing in judgment before God, unless we be endued with a perfect righteousness, then must the righteousness of Christ be imputed to us, in our justification.

But there is no standing in judgment before God, unless we be endued with a perfect righteousness.

* I answer, by denying the consequence in the former proposition: there may be no standing in judgment before God without a perfect righteousness, and yet the righteousness of Christ, in the sense, controverted, not be *imputed*. The reason is, because remission of sins, which is the purchase of the death of Christ, (as our adversaries themselves acknowledge) is a perfect righteousness, and every way able to bear us out in judgment before God. Yea, and our best reformed divines, find a sufficient confidence for believers

believers in the presence of God, in the death of Christ alone. Calvin † having mentioned that of the apostle, Rom. iii. 24. &c. *being justified freely by his grace, through the redemption that is in Jesus Christ, whom God hath set forth to be a propitiation, through faith in his blood*, adds as followeth: *Paul commendeth the grace of God in this, that he hath given the price of our redemption in the death of Christ: and then willeth us to betake ourselves unto his blood, that so obtaining righteousness*, we may *stand secure before the judgment of God.* And elsewhere. ‡ *In this place, readers that have but their wits about them, though I should say nothing, cannot but acknowledge that nothing else is meant, quam nos mortis Christi piaculo suffultos apud Dei tribunal stare*, i. e. *than that we stand at God's judgment seat, borne up with the atonement of Christ's death. If God will judge thee* (said Anselm ‖ long before him) *say, Lord, I interpose the death of our Lord Jesus Christ, between me and thee and thy judgment.* So that a a man, needs not take thought for any other *righteousness* in the presence of God, than the forgiveness of his sins, through the death of Christ.

Sect. II. The second is, *He that is justified by the*

† *Instit. l.* 2. *c.* 17. Sect. 9.

‡ *Instit. l.* 3. *c.* 11. Sect. 9.

‖ *Si Deus voluerit te judicare, dic. Domine, mortem Domini nostri Jesu Christi objicio inter me et te, et judicium tuum, aliter tecum non contendo.* Anselm.

the righteouſneſs of another, muſt needs be juſtified by the righteouſneſs of Chriſt imputed; becauſe there is no righteouſneſs to be found in any other fit for the juſtification of any man, but the righteouſneſs of Chriſt.

But every man that is juſtified, is juſtified by the righteouſneſs of another. I anſwer,

Firſt, A man may be juſtified by the righteouſneſs of another, and yet no neceſſity of the righteouſneſs of Chriſt, that is, of his active obedience (for of this only the queſtion is) to be imputed to him. For the paſſive obedience of Chriſt, is the righteouſneſs of another, and men may be and are fully and throughly juſtified by the merit hereof communicated to them in the free pardon of their ſins, without any farther righteouſneſs derived upon them, either from him or from any other.

Secondly, I anſwer, a man may be *juſtified* by the righteouſneſs of another, in a double ſenſe, either, 1. by way of merit, or 2. by way of form. In the firſt ſenſe the propoſition is admitted: whoſoever is juſtified, is juſtified by the righteouſneſs of another, that is, is juſtified by the merit of the righteouſneſs of another, and not by the merit of his own. But this ſenſe maketh nothing to the point in hand. In the latter ſenſe, it is altogether untrue; for that righteouſneſs, wherewith a man is formally juſtified or made righteous, is always a man's own, I mean by donation and poſſeſſion,

poſſeſſion, and not another's, except in reſpect of procurement, and ſo it is Chriſt's; or of collation, and ſo it is God's. Remiſſion of ſins, whereby a believer is formally juſtified, is a man's own righteouſneſs in ſuch a ſenſe, as his repentance or faith is his own, being all given to him by God or Chriſt. *Him hath God exalted with his right hand, to be a Prince and a Saviour, to give repentance unto Iſrael, and remiſſion of ſins.* Acts v. 31. Now that which is given unto a man by God, may properly be called his own. There is no merit indeed in remiſſion of ſins, but there is propriety in it to him that receiveth it.

Sect. III. A third argument for the imputation gain-ſaid, is this.

If believers have a true and real communion with Chriſt, then is his righteouſneſs theirs by imputation.

But believers have a true and real communion with Chriſt. I anſwer.

* The firſt propoſition wants both reaſon, and truth. Firſt, it wants truth, becauſe a true and real communion with Chriſt may ſtand, without his active obedience being made theirs by imputation. There is a real communion between the head and the feet in the natural body, yet is not the brain, or the proper functions of the head, made the functions of the feet by imputation. So there is a real communion between the huſband

band and the wife, yet is not the holineſs, ſtrength, or wiſdom of the huſband, made the holineſs, ſtrength, or wiſdom of the wife, by imputation.

Again, as it wants truth, ſo it wants reaſon alſo. It hath neither colour nor appearance of truth, that the communion which believers have with Chriſt, ſhould imply, the appropriation of his active obedience to them by way of imputation: at leaſt of that imputation for which our adverſaries ſo eagerly contend. For what poſſible reaſon can be found from the communion between Chriſt and the believer, why rather the *righteouſneſs* or active obedience, than the wiſdom, or power, or glory of Chriſt, ſhould be made the believer's, by imputation?

Sect. IV. A fourth foundation upon which this imputation is built by ſome, is this:

If there be no other end, or neceſſity, why Chriſt ſhould fulfil the law, only that his obedience might be imputed to us for righteouſneſs in our juſtification, then is not the imputation thereof to be denied.

But no other end, or neceſſity can be given, why Chriſt ſhould fulfil the law, only that his obedience to it might be imputed for righteouſneſs to us in our juſtification.

The latter propoſition is an entire miſtake: diverſe other ends may be aſſigned of Chriſt's obedience to the law.

Firſt,

Firſt, this righteouſneſs or active obedience to the law, was ſerviceable to that ſame great end whereto ours is ſubſervient, viz. the glory of God and the advancement of his kingdom. *Being filled with the fruits of righteouſneſs* (ſaith Paul) *which are by Jeſus Chriſt, unto the glory and praiſe of God.* Phil. i. 11. If other men's righteouſneſs by means of Jeſus Chriſt, is made fit matter for the praiſe and glory of God; much more muſt his own perſonal righteouſneſs make for the exaltation of God, far above the meaſure of other men. So that we ſee here is another end of the active obedience of Chriſt, beſides imputation.

* A ſecond end of this righteouſneſs of Chriſt, is the exemplarineſs of it: it is *the pattern in the mount* for all Adam's poſterity to work by. It is true, the law itſelf is as perfect a rule or pattern of righteouſneſs as the obedience of Chriſt himſelf to it is; but it is not ſo plain and diſtinct a rule in ſome caſes. And therefore the Holy Ghoſt ſometimes mentioning the rule of the law, maketh uſe of the obedience of Chriſt, as it were, to illuſtrate and interpret it. *And walk in love, even as Chriſt hath loved us, and hath given himſelf for us.* Epheſ. v. 2.

Thirdly, the obedience of Chriſt to the moral law, is of excellent importance and hath a ſpirit of provocation in it, to draw all the world after it in imitation: it is an holy and bleſſed temptation to the world to work righteouſneſs, the force

whereof,

whereof, no man can withſtand, but with an high hand of deſperate wickedneſs. This end likewiſe is inſinuated in ſcripture. *Take my yoke upon you and learn of me,* (ſaith our Saviour himſelf, Mat xi. 29.) *for I am meek and lowly in heart &c.* implying, that there was in his meekneſs, not only a pattern to follow, but a provocation alſo to make them willing and deſirous to follow.

Fourthly, the *righteouſneſs* of Chriſt, was a means of continuing his perſon in the love of his father, which was of abſolute neceſſity for the carrying through that great work of redemption which he had undertaken. For if the mediator himſelf, upon whoſe favour with God, the favour and ſalvation of the whole world depended, had but once miſcarried and diſpleaſed him, who ſhould have mediated for him, or made an atonement for him? This end of his obedience to his father, himſelf plainly expreſſeth *John* xv. 10. *If ye keep my commandments, you ſhall abide in my love: even as I have kept my father's commandments, and abide in his love.* See alſo John viii. 29.

Fifthly, the *righteouſneſs* of Chriſt, was of abſolute neceſſity to qualify the ſacrifice for the altar, I mean to render him meet to make atonement for the world, and to purge and take away the ſin of it. It is true, the infiniteneſs of the value of his death ſprang from the God-head, with which the humanity of Chriſt had perſonal union: yet

was

was the abſolute holineſs of the humanity itſelf neceſſary thereto, and that in two reſpects. Firſt, there is no capacity in the human nature of perſonal union with the divine, except it be abſolutely free from all ſin. Secondly, ſuppoſe (for argument ſake) that the divine nature might be perſonally united to an humanity tainted with ſin, yet could it not give an expiatory value thereto for others, in caſe it were offered, or made a ſacrifice by it: becauſe ſuch an offering were of abſolute neceſſity for the expiation of its own ſin at leaſt, it would be due, and the juſtice of God might lawfully require it. For no relation whatſoever of any creature to the divine nature, be it ever ſo intimate, is able to diſſolve any right which is eſſential to God, as the right of requiring a full ſatisfaction for ſin is. Now whatever God either doth, or in juſtice, may require, of any man, to make ſatisfaction for his own ſin, the payment thereof cannot make ſatisfaction for the ſins of others, as it is impoſſible in a courſe of law, that a man by paying his own debt, ſhould thereby diſcharge another man's. The high prieſt under the law, did not make atonement for himſelf, and for the people, with one and the ſame ſacrifice; but *he offered ſacrifice firſt for his own ſins, and then* (needing no farther atonement himſelf) *for the people*, Heb. vii. 27. It is then evident that tho' the ſatisfactorineſs of the death of Chriſt riſes from the divine nature, yet could no ſuch ſatisfactorineſs have taken place in reſpect of

of others, had not Chriſt as man, been free from all ſin, that ſo he might ſtand in no need himſelf of that ſacrifice which he offered of himſelf. Dying righteous and being God, his death holds out weight and ſatisfaction for the whole world: whereas had he died a ſinner in the leaſt degree, though his death by reaſon of the God-head perſonally united to the manhood, had been of infinite value, (for otherwiſe it could not have been expiatory for himſelf,) yet had this ſatisfaction extended only to himſelf, and not ſo much as to one other. In ſo much that in this caſe had he meant to have propitiated for the world, after he had once died for himſelf, he muſt have returned again into the fleſh, and have ſuffered death the ſecond time. Upon this conſideration doubtleſs it is, that the *Holy Ghoſt*, ſtill inſerteth the mention of his perfect *righteouſneſs*, when he ſpeaketh of his death or ſuffering for us, *by his knowledge ſhall my righteous ſervant juſtify many: for he ſhall bear their iniquities*, that is, the puniſhment due to their iniquites, Iſa. liii. 11. manifeſtly implying, that there is a great weight in the *righteouſneſs* of Chriſt's perſon to ſecure the conſciences of men concerning their *juſtification* by his death. Thus then we have diſcovered another great end of the *righteouſneſs or active obedience* of Chriſt, viz. The qualifying him, (at leaſt in part) for that meritoriouſneſs of his death which may ſtand the world in ſtead for their juſtification. So that there is no need of having recourſe to the pretend-

ed

ed imputation, for ſalving the neceſſity or uſefulneſs of it.

* Sixthly, as Chriſt was a ſacrifice, ſo was he, and yet is, and is to be for ever (Heb. vii. 17. &c.) an high-prieſt: and that righteouſneſs of his, qualifieth him, that is, contributeth to qualify for a prieſt, as well as for a ſacrifice. If he had not been perfectly *righteous*, and conſequently fulfilled the moral law, as well as any other law, which concerned him, he had been incapable of that prieſt-hood, which now he executes. This is evident from that ſcripture, Heb. vii. 26, 27. *For ſuch an high-prieſt became us, who is holy, harmleſs, undefiled, ſeparated from ſinners*; meaning that no prieſt without theſe qualifications, had been fit to intercede with God for us, as Chriſt now doth.

Sect. V. A fifth argument imployed in the ſame ſervice is this.

'*If we are debtors to the law, not only in matter of puniſhment, but in perfection of obedience alſo, then did Chriſt not only ſuffer death for us, that we might be delivered from puniſhment, but alſo fulfilled the law for us, that ſo we may be reputed to have fulfilled the law in him, otherwiſe the law would yet remain to be fulfilled by us.*

But we are debtors to the law, not only in matter of puniſhment, but in perfection of obedience alſo.

I anſwer,

I anſwer, When you affirm, we are debtors to the law in perfection of obedience, as well as in matter of puniſhment; as this debt of obedience may be variouſly underſtood, the propoſition may either be true or falſe. If this be the meaning, that we are debtors to the law in perfection of obedience, for our juſtification, it is utterly falſe. For we need no obedience to it, for our juſtification, but are freely *juſtified* by Chriſt's blood, Rom. v. 9. Neither are believers debtors to it ſo much as in matter of puniſhment, Chriſt having eaſed them of this burthen, by taking it on himſelf. It is true, thoſe that believe not, may be ſaid to be debtors to the law, as well in matter of perfect obedience, as of puniſhment: ſo that if they mean to be juſtified, and to eſcape the puniſhment, under which they lie, otherwiſe than by Chriſt, they muſt keep the whole law, becauſe no third way of *juſtification*, was ever heard of, but either by faith in Chriſt, or by a perſonal obſervation of the whole law. But,

Secondly, If the propoſition meaneth, that believers are debtors of perfect obedience to the law, in a way of thankfulneſs to God, this is true: but in this ſenſe it concerneth not the queſtion in hand.

Thirdly, We are not exempted from keeping the *law*, no not in reſpect of juſtification, becauſe we have tranſgreſſed it: but 1. having once tranſgreſſed, we are incapable of ſuch keeping it,

whether perſonally or by imputation, as will exempt us from puniſhment: 2. that releaſe which we have from an obſervation of the *law* for juſtification, accrueth to us by means of our dependance upon Chriſt, Rom. vii. 4. For,

* Fourthly, God never required of any man, but Chriſt, both exactneſs of obedience to the law, and ſubjection to puniſhment due to the tranſgreſſion of the law. He that ſhall perfectly keep the law, is no where bound to ſuffer the penalty due to the tranſgreſſion of it: nay, the expreſs tenor of the law, promiſeth exemption from puniſhment unto ſuch: *Do this, and thou ſhalt live.* The law doth not make any man a debtor to puniſhment, ſimply and abſolutely, but conditionally only, upon ſuppoſition of ſin.

Laſtly, In caſe a man hath tranſgreſſed the law, and ſuffered (whether by himſelf or ſome other for him) the full puniſhment of it, he is no farther a debtor to it, either in point of obedience, or of puniſhment, nor hath any thing to do with the law more or leſs, for his juſtification; becauſe the puniſhment which hath been ſo ſuffered, is of equal conſideration to the law, with the moſt abſolute conformity to its precepts. So that as no man is or ever was, bound to fulfill the law twice over, for his juſtification: ſo neither is it equal, that he, that hath ſuffered in full the penalty of the law, which is as ſatisfactory to it, as the exacteſt obedience, ſhould be ſtill bound to the obſervation of the law (whether

ther by himself, or any other) for his justification; this being all one, as the requiring a second obedience to the law, after a man hath perfectly fulfilled it once.

Sect. VI. Sixthly, for the imputation of Christ's active obedience, some have argued thus.

If there be no justification without a perfect righteousness, and no such righteousness to be found, but the righteousness of Christ, then this righteousness must be imputed to us, in justification.

But neither can there be any justification without a perfect righteousness, nor any such righteousness found, but the righteousness of Christ. Ergo.

I answer, First, that though *justification* cannot take place without a perfect *righteousness*, yet such a *righteousness*, as some intend, a *righteousness* consisting determinately of such a number of *righteous* acts as Christ performed unto the moral law, is not of absolute necessity thereto: for if the Jews under the law were justified by the imputation of Christ's *righteousness*, this *righteousness* of his is not to be measured by the *righteous* acts performed by him only to the moral law, but to the ceremonial also, as hath been proved more than once.

Secondly, that perfect *righteousness* wherein

justification consists, and wherewith men are made righteous when they are justified, is nothing else but remission of sins, as hath been abundantly proved. This is that righteousness, which the scripture calls *a righteousness without works*. Rom. iv. ver. 6 and 7. compared together. And which Augustine,† Haymo,‡ Bernard,§ with others of former times, as likewise Luther,‖ Calvin,¶ Musculus,† Pareus,‡ Chamier,§ with others of later times without number, yea and the homilies of our own church,‖ have still with confidence and without

† *Ipsa nostra justitia, quamvis vera sit, propter veri boni finem ad quam refertur, tamen tanta est in hac vita, ut potius peccatorum remissione constet, quam perfectione virtutum.* Aug. *de Civit.* l. 19. c. 27.

‡ *Quia credidit Deo, reputatum est ei ad justitiam, id est, ad remissionem peccatorum.* Haym. *ad* Rom. 4. 3.

§ *Dei justitia est, non peccare: hominis autem justitia, Dei indulgentia.* Bernardus, Serm. 23. in Cantic. *Christus factus est nobis justitia, in absolutione peccatorum. Ibid.* Serm. 22.

‖ *Justitia nostra proprie est remissio peccatorum, seu (ut loquitur Psalmus) peccata non imputare, &c.* Luthur in *Summa.* Ps. 32.

¶ *Sequitur ergo eo nos esse justos, quia nobis peccata non imputantur,* Calvin *de vera* Eccles. *Reform. ratione.* p. 368.

† *Incundum est quod justitia et beatitudo nostra est remissio peccatorum, perfidem in Christum.* Muscu. in Psal. 32. p. 298.

‡ *Sic Deus Abrahæ et omnibus nobis peccatoribus, fidem imputat pro justitia, quando credentes in filium justificat, hoc est, absolvit, &c.* Pareus *ad* Rom. 4. 3. p. 363. *Fide accepit justitiam, seu remissionem peccatorum a Deo gratis donatem,* &c. Ibid.

§ *Remissio peccatorum, est justitia imputata.* Cham. *Panstrat.* t. 3. l. 21. c. 19. sect. 10. *Idem justitiæ proram et puppim constituimus in remissione peccatorum,* Ibid. sect. 9.

‖ Because all men are sinners and offenders against God, &c. every man of necessity is constrained to seek for another righteousness or justification, to be received at God's own hands, that is to say, the forgiveness of his sins and trespasses in such things as

without ſcruple, called by the name of a righteouſneſs. And becauſe ſome have a great mind to make Calvin theirs, in the imputation of Chriſt's active obedience; I ſhall by a paſſage or two from him on the point fully clear his intention. *In which words* (ſaith Calvin, meaning thoſe of the apoſtle, Rom. iv. 6. in his commentaries upon the place) *we are taught*, juſtitiam Paulo nihil eſſe quam remiſſionem peccatorum, *i. e. that righteouſneſs with Paul, is nothing elſe but remiſſion of ſins.* And not long after upon the 9th verſe of the ſame chapter; *ſi juſtitia Abrahæ eſt peccatorum remiſſio (quod ſecure ipſe pro confeſſo aſſumit, &c.)* i. e. *If Abraham's righteouſneſs be the forgiveneſs of his ſins (which he, meaning Paul, takes for granted.)* By theſe paſſages it is evident, that whatſoever his own judgment was in the point under queſtion, viz. whether remiſſion of ſins ſimply and alone, without any other addition, were the righteouſneſs of a believer in juſtification, he attributes the affirmative to Paul, and makes his judgment to ſtand, for remiſſion of ſins ſimply, excluding not the infuſion of grace only, but all other things whatſoever. But for Calvin to aſcribe one opinion to Paul in the point of juſtification, and to be himſelf of another, is neither better nor worſe, than to profeſs himſelf

he hath offended. *Homil.* of *Salvation*, Part 1. p. 13. *Juſtitia Chriſti, eſt abſolutio a peccatis per Chriſtum ex fide.* Pet. Mart. *ad* Rom. 10. 8. *Credimus totam noſtram juſtitiam poſitam eſſe in peccatorum noſtrorum Remiſſione*, &c. Harm. *Confeſſ. Gallic.* art. 13.

wiſer than he, yea than the Holy Ghoſt himſelf ſpeaking by him.

Sect. VII. A ſeventh argument is this:

If do this, and live, *be an everlaſting rule of God, which ſhall never be diſſolved, then muſt the active obedience of Chriſt be imputed to men in juſtification, that ſo they may be ſaid to* have done this, *to have fulfilled the law, and ſo* live.

But do this, and live, *is an everlaſting rule of God, which ſhall never be diſſolved.* Ergo.

In this ſenſe I grant, that *Do this, and live,* is an everlaſting rule: it is, and hath been, and ſhall be everlaſtingly true, that whoſoever ſhall *do this,* that is, fulfil the law perfectly, ſhall live and enjoy the favour of God. But this ſenſe makes nothing to the purpoſe, neither is there ſo much as the face of a conſequence in the firſt propoſition: whoſoever *continueth in all things that are written in the law to do them,* ſhall *live* and be ſaved, whether Chriſt's righteouſneſs be imputed or not. But if the meaning of the clauſe, *is an everlaſting rule,* be this, it is the only perpetual law, according to which men muſt be juſtified and ſaved, ſo that no man can be juſtified, but he that may be truly ſaid to *have done this,* that is, performed univerſal obedience to every jot and tittle of the law; in this ſenſe it neither is, nor ever was, nor ever ſhall be a rule of

of God, nor a rule of truth. For God hath always had, and for ever will have, another rule for the juſtification of men, even that rule which is ſtill in ſcripture oppoſed to this, *Believe this and live.*

Sect. VIII. Another foundation to build this imputation upon, is laid after this manner.

That righteouſneſs which God accepteth on our behalf, is the righteouſneſs imputed to us in juſtification.

But the righteouſneſs of Chriſt, is that righteouſneſs which God accepteth on our behalf.

I anſwer firſt, by denying the former propoſition, becauſe God may and doth accept that for us, which yet he need not impute to us. God accepted Abraham's prayer for Iſmael, and yet did not impute this prayer to Iſmael, as if he had prayed it. In like manner he accepted the prayer of Eliſha for the Shunamite's ſon, and yet did not look upon the child as if he had made it for himſelf. In theſe and many other caſes, the perſons prayed for by others, received benefit by thoſe prayers: but there is no reaſon to conceive that God looked upon ſuch prayers, as if they had been made by the perſons themſelves: it is like they prevailed more on their behalf, becauſe they were made by others for them, (eſpecially by perſons of ſuch grace) than if they had been made by themſelves. In like manner, thoſe

on whose behalf Christ's sufferings were accepted, receive an unspeakable blessing by them; but this proves not, that therefore God must look upon these sufferings of Christ, as if they had personally endured them: nay such a supposition rather tends to destroy their acceptation, than to further it. The sufferings of Christ have the height of their acceptation with God on the behalf of those that believe, because they are looked upon by him as the sufferings of himself, I mean of Christ, and no other.

Secondly, to the other proposition, I answer: if by the *righteousness of* Christ, you mean, precisely that obedience which he exhibited to that common law, whereto all men are obliged, considered apart from his obedience to that peculiar law of mediator, given to himself alone, it is altogether false. For God did not accept this *righteousness* of Christ on our behalf, so as to justify us either with it, or for it. If by this righteousness be meant, that obedience of Christ so commonly known by the name of passive, or both active and passive together, this proposition may be granted. *But then* the other will be found tardy, the same words being taken in one sense in the major, and in another sense in the minor proposition.

Sect. IX. Some reason after this manner,

If Christ was a public person, standing in the place of all that should believe, then all that he did,

did, and ſuffered, is reputed as done and ſuffered by them.

But Chriſt was a public perſon, ſtanding in the place of all that ſhould believe.

* I anſwer, the former propoſition is untrue: becauſe the publickneſs of Chriſt's perſon, is no ſufficient ground to build this inference upon: *Therefore all that he did, and ſuffered, is looked upon by God, as done or ſuffered by us.* This is evident: his conception, incarnation, birth, circumciſion, ſubjection to Joſeph, his ſuppoſed father, his whipping the buyers and ſellers out of the temple, his redemption of the world, and other particulars without number, were all, either things done or ſuffered by him: yet are they not looked upon by God as done or ſuffered by all that believe in him. For to what purpoſe (for example) ſhould I being a believing Gentile, and ſo not only free from the yoke of Jewiſh ceremonies, but under command not to uſe them, be looked upon by God as one circumciſed? So what can it in reaſon advantage me, to be looked upon by God, as one who in Chriſt, was in ſubjection unto Joſeph? Eſpecially how ſhall I not fear and tremble, to fancy that God looks upon me, as having redeemed the world? Adam was as public a perſon, yea and more public in a ſenſe than Chriſt himſelf; nay, and is conceived by moſt to have ſtood as much in the place of his poſterity, as Chriſt did in the ſtead of his, of

thoſe that deſcend ſpiritually from him by faith: and yet how ridiculous is it to ſuppoſe that all that Adam did, is imputed to all his poſterity, as if they had done it? Of what advantage can it be to me, that God ſhould look upon me, as one that *gave names to all cattle, and to the fowls of heaven, and to every beaſt of the field*, which yet Adam did? Gen. ii. 20. Or, as upon one, that firſt propagated mankind, and begat Cain, which we know were done by Adam? With twenty things more of like nature.

Secondly, it hath been formerly demonſtrated how little conſiſtence it hath with truth, to ſay, that the ſufferings of Chriſt, are by God looked upon as our ſufferings. It is not all one to ſay we are puniſhed in Chriſt, and Chriſt was puniſhed for us, and in our ſtead: this is warranted by the ſcripture: but the other cannot be affirmed, for ſeeing in Chriſt's death we have remiſſion of our ſins, we cannot be ſaid for the ſame ſins, to be puniſhed in and with Chriſt, whereof we have remiſſion in his death.

Thirdly, the publickneſs of a perſon, who negociates the buſineſs of others, as Chriſt did of thoſe that ſhall believe, doth no farther intereſt thoſe whoſe affairs they manage, in what they do than with reference to the iſſue of what they do for them. If a man undertakes ſuch a buſineſs for me, and deals diſhoneſtly with others therein, and at laſt makes a concluſion with much damage to me, which might by a wiſe carriage, have

have been prevented; I am in this case liable to suffer all the damage, which the unconscionableness, or weakness of my agent hath brought upon me; but I am not to be looked upon, as one that have used the same unconscionableness with him, or as if his weakness were mine. Or in case he had dealt wisely or faithfully for me, and had brought my business to a good end, I here receive benefit by such a man's wisdom and faithfulness: but these are not imputed unto me as my own, because he was my agent that used them. The client that prevails against his adversary before the judge, by the skill of his lawyer, is not therefore reputed as skilful in the law, as his advocate, nor to have pleaded his own cause as his lawyer did. In like manner, as far as Adam had a commission from God to deal for me, being one of his posterity, I am bound to suffer my share in that evil which he brought upon the world, through his weakness or unfaithfulness: but this weakness or unfaithfulness of his is not looked upon as my personal weakness or unfaithfulness: only so far as my person was in his, they are imputed to me as mine own. So on the other hand, as far as Christ had a power from God to deal for me, being one that believe in him, I have my part in that blessed end, whereto by his holiness, wisdom, faithfulness and patience he brought the affairs of the world: but God doth never the more look upon me, as if

that holineſs, wiſdom, faithfulneſs and patience had been mine, nor is it any ways neceſſary that he ſhould, to make me capable of that which falls to my ſhare, as a believer, in that great and bleſſed tranſaction of Chriſt.

Fourthly, neither is it ſo found a truth, as is ſuppoſed that Chriſt *ſtood in the place of thoſe that ſhould believe in him*, eſpecially in all things performed by him, and which tended to the qualification of his perſon for accompliſhing that great work of redemption. To ſtand in the place of another, implies a neceſſity of his being in the ſame place, and doing the ſame things himſelf, wherein he ſtands, and which he doth, who is ſuppoſed to ſtand in his ſtead. Now Chriſt did a thouſand things, yea and ſuffered many for the doing and ſuffering whereof, there lay no neceſſity upon many believers whether Chriſt had done or ſuffered them, or no. For example, there was no neceſſity, either in way of duty, or of penalty, lying upon any believer, to be conceived or born of a virgin, to turn water into wine, to command the winds and the ſeas. Again there was no neceſſity upon any believing Gentile to have been circumciſed, to have been in ſubjection unto Joſeph, to have eaten the paſſover at Jeruſalem, &c. Therefore in all theſe paſſages of his life, with many others, it is evident that he ſtood not in the place of all believers. All that the ſcripture ſpeaketh in this caſe is, that *he ſuffered for us, was made a curſe for us*, which

which expreſſions, though they imply, (in the general) a neceſſity of our ſuffering, unleſs Chriſt had ſuffered for us, yet do they not imply, a neceſſity of our ſuffering in the ſame kind, or after the ſame manner, in all particulars. It doth not follow, that except Chriſt had been circumciſed, we muſt have been circumciſed, except he had faſted forty days, we muſt have faſted forty, except he had been ſcourged with rods, or crucified, we muſt have been ſcourged or crucified: only it follows, that except Chriſt had ſuffered either in theſe or ſome other particulars ſatisfactory to divine juſtice, we muſt have ſuffered, and that moſt grivouſly. Therefore it is not a truth that Chriſt, even in his ſufferings themſelves, particularly conſidered, ſtood in our ſtead. But the ſcriptures which ſay, that Chriſt ſuffered for us, never ſay, that he kept the moral or ceremonial law for us; though this expreſſion may be admitted, without granting that he did theſe in our ſtead. And thus we ſee that this argument alſo is defective on every ſide.

Sect. X. Another aiming at the ſame concluſion is this:

If we cannot be juſtified by the righteouſneſs of Chriſt, otherwiſe than by the imputation of it, then muſt it be imputed in our juſtification.

But we cannot be juſtified by the righteouſneſs of Chriſt, *otherwiſe than by the imputation of* it. Ergo.

I anſwer,

I anſwer to the latter propoſition, if the *righteouſneſs*, the active obedience of Chriſt could have no influence on *juſtification*, but in that way of imputation, either *juſtification* muſt ſtand without it, or elſe fall. For certain it is, that no ſuch imputation can ſtand, as hath been proved at large. But the weakneſs of the propoſition is ſufficiently evinced from hence, becauſe the *righteouſneſs* of Chriſt concurs toward *juſtification* by qualifying his perſon for that ſacrifice of himſelf, by which *juſtification* hath been purchaſed for all that believe.

Sect. XI. Another argument is, if we may truly be ſaid to be dead, and crucified with Chriſt, to be quickened with Chriſt, to have riſen again with Chriſt, to ſit in heavenly places in, or with Chriſt, then may we be truly ſaid to have fulfilled the law with Chriſt alſo, and conſequently the fulfilling of the law by Chriſt is imputed to us.

But we may truly be ſaid to be dead, and crucified, and quickened, and riſen again, and to ſit with Chriſt in heavenly places.

I anſwer, the reaſon of the difference, why we may be ſaid to be dead, and riſen again with Chriſt &c. and yet cannot be ſaid to have fulfilled the law with Chriſt is this. When the ſcripture ſaith *we are dead, we are crucified, we are quickened or riſen again with* Chriſt, the meaning is not that God looks upon us, as if we had laid down our natural lives, when he laid down his,

and

and as if this laying down our lives, were a satisfaction to his justice for our sin; for then we might as well be said to have satisfied for ourselves, or to have redeemed ourselves with Christ, as to have died, or been crucified with him. Such expressions as these only import, either a profession of such a death in us, as hath a spiritual kind of resemblance with the death of Christ, which is usually called a death unto sin, and to the world, Rom. vi. 5. or else, this death itself really wrought in us by that death of Christ being therefore called, the fellowship of his sufferings, as well as conformity to his death, Phil. iii. 10. You have the expression used in the former sense Rom. vi. 2. *How shall we, that are dead to sin*, (that is who profess being dead to sin with Christ) *live yet therein*; and so be a reproach to our profession? In the latter sense, it is found, Gal. ii. 20. *I am crucified with* Christ, that is, the natural death of Christ for me and many more hath wrought upon me in a way of assimilation to itself, and hath made me a dead man to the world. So when believers are said to *be quickened or risen with* Christ, the meaning is not, that God looks upon them as quickened from a natural death, to a natural or glorified life, as Christ's quickening and rising again was; which yet must be the meaning, if any thing be made of it in this argument. But it either signifies the profession that is made by us of that newness of life, which in way of a spiritual analogy, answers the life where-

to

to Chriſt roſe again, Rom. vi. 5. or elſe the new life itſelf wrought in us, by that riſing again of Chriſt from the dead. The former ſenſe, you ſhall find, Coloſ. iii. 1. *If ye be riſen with* Chriſt that is, ſince you make profeſſion of that new and excellent life, which anſwers the life which Chriſt lived after his reſurrection, give this evidence of it to the world, *ſeek the things that are above &c.* The latter ſenſe you find, Eph. ii. 5. *Even when we were dead in ſins, hath quickened us together with* Chriſt, meaning that God by the quickening and raiſing of Chriſt from the dead, had begotten them (as Peter ſpeaks) to ſuch a life, as ſpiritually anſwereth that quickening and riſing again of Chriſt. But on the other hand, as there is no ſuch expreſſion in ſcripture as this, we have fulfilled the law with Chriſt: ſo neither if there were, would it make any thing at all to ſalve the truth of the propoſition under queſtion, if the ſenſe of it were carried according to the interpretation of thoſe other expreſſions. For what if we ſhould be ſaid either to profeſs ſuch a fulfilling of the law, as holds a ſpiritual analogy with Chriſt's fulfilling the law, or really and perſonally to fulfil the law after ſuch a manner: were there any thing in this to infer an imputation of Chriſt's perſonal fulfilling the law, in the letter thereof to us? Doubtleſs Chriſt's quickening and riſing again, are not in the letter of them imputed to the ſaints for their quickening and riſing again in the

ſame

ſame manner: if they were, Hymeneus and Philetus had been no heretics, for teaching that *the reſurrection was paſt already*, 2 Tim. ii. 28.

Sect. XII. Upon the whole. *If any man ſin, we have an advocate with the Father*, Jeſus Chriſt *the righteous: And he is the propitiation for our ſins*, 1 John ii. 1, 2. So that for the taking away all the guilt, danger and inconveniences of the ſins of believers in every kind, there needs no imputation of the active obedience of Chriſt, the propitiation which he is unto them by his blood and interceſſion, hath done this ſervice for them to the uttermoſt, before this imputation is ſuppoſed to come at them. And doubtleſs it is no more to the juſtification of a ſinner, than the midwives were to the delivery of thoſe Hebrew women, who were ſafely delivered before the midwives came at them. What propitiation (ſaith Auguſtine †) is there with the Lord, but ſacrifice? And what ſacrifice is there, but that which was offered for us in the death of Chriſt? Nor are we to think that the fulneſs of the merit of the death of Chriſt, is ſo ſpent upon the purchaſe of the pardon of our ſins, that it will not hold out to procure our acceptation alſo with God. Yes, by the redundancy of this merit (ſaith Mr. Reynolds ‡) after ſatisfaction made thereby unto his father's juſtice

† *Quæ apud Dominum propitiatio eſt, niſi ſacrificium? et quod eſt ſacrificium, niſi quod pro nobis ablatum eſt in morte Chriſti?* Aug.

‡ The life of Chriſt, p. 402.

juſtice for our debt, there is farther a purchaſe made of grace, and glory, and all good things in our behalf. Yea adoption itſelf, and the acceptation of our perſons, and admittance into the high favour of God, to be made heirs of ſalvation, ſpring all from one and the ſame moſt precious and fruitful root of the blood of Chriſt, the perfect holineſs of his perſon, and *righteouſneſs* of his life preſuppoſed. So that he that had communion in the fulneſs of his death, ſhall not know what to do with the imputation of the *righteouſneſs* of his life after it, were it made unto him, or conferred upon him.

Thus have we at laſt fully anſwered all thoſe arguments, which (to my knowledge) have yet been inſiſted upon, for the imputation of Chriſt's *righteouſneſs*, in the ſenſe ſo often contradicted, viz. in the letter and formality of it, or as the formal cauſe (whether in whole or in part) of *juſtification*. If any man of contrary judgment, will vouchſafe in a ſpirit of meekneſs and love, either to diſcover the inſufficiency of any of thoſe anſwers, or elſe farther to object, what he conceives to be of greater weight, than the arguments already anſwered, I ſhall willingly and impartially conſider it. And if I ſhall find any thing of ſolid conviction, I ſhall be glad to be delivered of an error. I had much rather be employed in defacing mine own errors, than thoſe of other men: and deſire to make it my daily occupation,

occupation, to exchange darkneſs for light, crooked things for ſtrait, errors for truths. The Lord by his ſpirit lead us into the way of all truth, and keep us that we turn not aſide, either to the right hand or to the left, that ſo we may be built up in our moſt holy faith, and prepared hereby for his everlaſting kingdom!

REASONS

REASONS AGAINST A SEPARATION FROM THE CHURCH of ENGLAND.

WHETHER it be *lawful* or no (which itſelf may be diſputed, being not ſo clear a point as ſome may imagine) it is by no means *expedient* for us to ſeparate from the eſtabliſhed church:

1. Becauſe it would be a contradiction to the ſolemn and repeated declarations which we have made in all manner of ways, in preaching, in print, and in private converſation:

2. Becauſe (on this as well as on many other accounts) it would give huge occaſion of offence to

to thoſe who ſeek and deſire occaſion, to all the enemies of God and his truth:

3. Becauſe it would exceedingly prejudice againſt us many who fear, yea, who love God, and thereby hinder their receiving ſo much, perhaps any farther, benefit from our preaching:

4. Becauſe it would hinder multitudes of thoſe who neither love nor fear God, from hearing us at all:

5. Becauſe it would occaſion many hundreds, if not ſome thouſands of thoſe who are now united with us, to ſeparate from us; yea, and ſome of thoſe who have a deep work of grace in their ſouls:

6. Becauſe it would be throwing balls of wildfire among them that are now quiet in the land. We are now ſweetly united together in love. We moſtly think and ſpeak the ſame thing. But this would occaſion inconceivable ſtrife and contention, between thoſe who left, and thoſe who remained in the church, as well as between thoſe who left us, and thoſe who remained with us: nay, and between thoſe very perſons who remained, as they were variouſly inclined one way or the other:

7. Becauſe, whereas controverſy is now aſleep, and we in great meaſure live peaceably with all men, ſo that we are ſtrangely at leiſure to ſpend our whole time and ſtrength in enforcing plain, practical, vital religion, (O what would many of our fore-fathers have given, to have enjoyed ſo

bleſſed

bleſſed a calm?) This would utterly baniſh peace from among us, and that without hope of its return. It would engage me for one, in a thouſand controverſies, both in public and private; (for I ſhould be in conſcience obliged to give the reaſons of my conduct, and to defend thoſe reaſons againſt all oppoſers) and ſo take me off from thoſe more uſeful labours, which might otherwiſe employ the ſhort remainder of my life:

8. Becauſe to form the plan of a new church would require infinite time and care, (which might be far more profitably beſtowed) with much more wiſdom and greater depth and extenſiveneſs of thought, than any of us are maſters of:

9. Becauſe from ſome having barely entertained a diſtant thought of this, evil fruits have already followed, ſuch as prejudice againſt the clergy in general; and aptneſs to believe ill of them; contempt (not without a degree of bitterneſs,) of clergymen as ſuch, and a ſharpneſs of language toward the whole order, utterly unbecoming either gentlemen or Chriſtians:

10. Becauſe the experiment has been ſo frequently tried already, and the ſucceſs never anſwered the expectation. God has ſince the reformation raiſed up from time to time many witneſſes of pure religion. If theſe lived and died (like John Arndt, Robert Bolton, and many others) in the churches to which they belonged, notwithſtanding the wickedneſs which overflowed both

both the teachers and people therein; they ſpread the leaven of true religion far and wide, and were more and more uſeful, till they went to paradiſe. But if upon any provocation or conſideration whatever, they ſeparated, and founded diſtinct parties, their influence was more and more confined; they grew leſs and leſs uſeful to others, and generally loſt the ſpirit of religion themſelves in the ſpirit of controverſy:

11. Becauſe we have melancholy inſtances of this, even now before our eyes. Many have in our memory left the church, and formed themſelves into diſtinct bodies. And certainly ſome of them from a real perſuaſion, that they ſhould do God more ſervice. But have any ſeparated themſelves and proſpered? Have they been either more holy, or more uſeful than they were before?

12. Becauſe by ſuch a ſeparation we ſhould not only throw away the peculiar glorying which God has given us, that we do and will ſuffer all things for our brethren's ſake, though the more we love them, the leſs we be loved: but ſhould act in direct contradiction to that very end, for which we believe God hath raiſed us up. The chief deſign of his providence in ſending us out, is undoubtedly, to quicken our brethren. And the firſt meſſage of all our preachers is, to the loſt ſheep of the church of England. Now would it not be a flat contradiction to this deſign, to ſeparate from the church? Theſe things being conſidered

ſidered, we cannot apprehend, (whether it be lawful in itſelf or no,) that it is lawful for us: were it only on this ground, that it is by no means expedient.

II. It has indeed been objected, that till we do ſeparate, we cannot be a compact, united body.

It is true, we cannot till then be *a compact united body*, if you mean by that expreſſion, a body diſtinct from all others. And we have no deſire ſo to be.

It has been objected, ſecondly, "It is mere cowardice and fear of perſecution which makes you deſire to remain united with them."

This cannot be proved. Let every one examine his own heart, and not judge his brother.

It is not probable. We never yet, for any perſecution, when we were in the midſt of it, either turned back from the work, or even ſlackened our pace.

But this is certain: that although perſecution many times proves an unſpeakable bleſſing to them that ſuffer it, yet we ought not wilfully to bring it upon ourſelves. Nay, we ought to do whatever can lawfully be done, in order to prevent it. We ought to avoid it ſo far as we lawfully can; when perſecuted in one city, to flee into another. If God ſhould ſuffer a general perſecution, who would be able to abide it, we know not. Perhaps

haps thoſe who talk loudeſt might flee firſt. Remember the caſe of Dr. Pendleton.

III. Upon the whole, one cannot but obſerve, how deſirable it is, that all of us who are engaged in the ſame work, ſhould think and ſpeak the ſame thing, be united in one judgment, and uſe one and the ſame language.

Do we not all now ſee *ourſelves*, the *Methodiſts* (ſo called) in general, *the church* and *the clergy* in a clear light?

We look upon *ourſelves*, not as the authors, or ringleaders of a particular ſect or party; (it is the fartheſt thing from our thoughts:) but as meſſengers of God, to thoſe who are Chriſtians in name, but Heathens in heart and in life, to call them back to that from which they are fallen, to real, genuine Chriſtianity. We are therefore debtors to all theſe, of whatever opinion or denomination: and are conſequently to do all that in us lies, to pleaſe all, for their good, to edification.

We look upon the *Methodiſts* (ſo called) in general, not as any particular party; (this would exceedingly obſtruct the grand deſign, for which we conceive God has raiſed them up) but as living witneſſes in, and to every party, of that Chriſtianity which we preach; which is hereby demonſtrated to be a real thing, and viſibly held out to all the world.

We look upon England as that part of the world, and *the church* as that part of England, to

which all we who are born and have been brought up therein, owe our firſt and chief regard. We feel in ourſelves a ſtrong Στοργή, a kind of natural affection for our country, which we apprehend Chriſtianity was never deſigned either to root out or to impair. We have a more peculiar concern for our brethren, for that part of our countrymen, to whom we have been joined from our youth up, by ties of a religious as well as a civil nature. True it is, that they are in general, *without God in the world.* So much the more do our bowels yearn over them. They do lie *in darkneſs and the ſhadow of death.* The more tender is our compaſſion for them. And when we have the fulleſt conviction of that complicated wickedneſs which covers them as a flood, then do we feel the moſt (and we deſire to feel yet more) of that inexpreſſible emotion, with which our bleſſed Lord beheld Jeruſalem, and wept and lamented over it. Then are we the moſt willing *to ſpend and to be ſpent* for them, yea, to *lay down our lives for our brethren.*

We look upon the *clergy*, not only as a part of theſe our brethren, but as that part whom God by his adorable providence, has called to be watchmen over the reſt, for whom therefore they are to give a ſtrict account. If theſe then neglect their important charge, if they do not watch over them with all their power, they will be of all men moſt miſerable, and ſo are entitled to our deepeſt compaſſion. So that to feel, and much more

more to expreſs either contempt or bitterneſs towards them, betrays an utter ignorance of ourſelves and of the ſpirit which we eſpecially ſhould be of.

Becauſe this is a point of uncommon concern, let us conſider it a little farther.

The clergy wherever we are, are either friends to the truth, or neuters, or enemies to it.

If they are friends to it, certainly we ſhould do every thing, and omit every thing we can with a ſafe conſcience, in order to continue, and if it be poſſible, increaſe their good-will to it.

If they neither further nor hinder it, we ſhould do all that in us lies, both for their ſakes and for the ſake of their ſeveral flocks, to give their neutrality the right turn, that it may change into love rather than hatred.

If they are enemies, ſtill we ſhould not deſpair of leſſening, if not removing their prejudice. We ſhould try every means again and again. We ſhould employ all our care, labour, prudence, joined with fervent prayer, to overcome evil with good, to melt their hardneſs into love.

It is true, that when any of theſe openly wreſt the ſcriptures, and deny the grand truths of the goſpel, we cannot but declare and defend, at convenient opportunities, the important truths which they deny. But in this caſe eſpecially we have need of all gentleneſs and meekneſs of wiſdom. Contempt, ſharpneſs, bitterneſs can do no good. *The wrath of man worketh not the righteouſneſs of*

God. Harſh methods have been tried again and again (by two or three unſettled railers:) at Wednesbury, St. Ives, Cork, Canterbury. And how did they ſucceed? They always occaſioned numberleſs evils; often wholly ſtopt the courſe of the goſpel. Therefore, were it only on a prudential account, were conſcience unconcerned therein, it ſhould be a ſacred rule to all our preachers, "No contempt, no bitterneſs to the clergy."

2. Might it not be another (at leaſt prudential) rule, for every *Methodiſt* preacher, "Not to frequent any diſſenting meeting?" (Though we blame none who have been always accuſtomed to it.) But if *we* do this, certainly our people will. Now this is actually ſeparating from the church. If therefore it is (at leaſt) not expedient to ſeparate, neither is this expedient. Indeed we may attend our aſſemblies, and the church too; becauſe they are at different hours. But we cannot attend both the meeting and the church, becauſe they are at the ſame hours.

If it be ſaid, "But at the church we are fed with chaff, whereas at the meeting we have wholeſome food:" we anſwer, 1. The prayers of the church are not chaff: they are ſubſtantial food for any who are alive to God. 2. The Lord's ſupper is not chaff, but pure and wholeſome for all who receive it with upright hearts. Yea, 3. In almoſt all the ſermons we hear there, we hear many great and important truths. And whoever

has

has a ſpiritual diſcernment, may eaſily ſeparate the chaff from the wheat therein. 4. How little is the caſe mended at the meeting? Either the teachers are *new light men*, denying the Lord that bought them, and overturning his goſpel from the very foundations: or they are Predeſtinarians, and ſo preach predeſtination and final perſeverance, more or leſs. Now whatever this may be to them who were educated therein, yet to thoſe of our brethren who have lately embraced it, repeated experience ſhews it is not wholeſome food: rather to them it has the effect of deadly poiſon. In a ſhort time it deſtroys all their zeal for God. They grow fond of opinions and ſtrife of words. They deſpiſe ſelf-denial and the daily croſs; and to compleat all, wholly ſeparate from their brethren.

3. Nor is it expedient for any *Methodiſt* preacher, to imitate the Diſſenters in their manner of praying: either, in his *tone:* all particular tones both in prayer and preaching ſhould be avoided with the utmoſt care: nor in his *language*; all his words ſhould be plain and ſimple, ſuch as the loweſt of his hearers both uſe and underſtand: or in the *length* of his prayer, which ſhould not uſually exceed four or five minutes, either before or after ſermon. One might add, neither ſhould we ſing, like them in a ſlow, drawling manner; we ſing ſwift, both becauſe it ſaves time, and becauſe it tends to awake and enliven the ſoul.

4. Fourthly, If we continue in the church not by chance, or for want of thought, but upon ſolid and well weighed reaſons, then we ſhould never ſpeak contemptuouſly of the church, or any thing pertaining to it. In ſome ſenſe, it is the mother of us all, who have been brought up therein. We ought never to make her blemiſhes matter of diverſion, but rather of ſolemn ſorrow before God. We ought never to talk ludicrouſly of them; no, not at all, without clear neceſſity. Rather, we ſhould conceal them, as far as ever we can, without bringing guilt upon our own conſcience. And we ſhould all uſe every rational and ſcriptural means, to bring others to the ſame temper and behaviour. I ſay, *all*; for if ſome of us are thus minded, and others of an oppoſite ſpirit and behaviour, this will breed a real ſchiſm among ourſelves. It will of courſe divide us into two parties; each of which will be liable to perpetual jealouſies, ſuſpicions and animoſities againſt the other. Therefore on this account likewiſe, it is expedient in the higheſt degree, that we ſhould be tender of the church to which we belong.

5. In order to ſecure this end, to cut off all jealouſy and ſuſpicion from our friends, and hope from our enemies, of our having any deſign to ſeparate from the church, it would be well for every *Methodiſt* preacher, who has no ſcruple concerning it, to attend the ſervice of the church as often as conveniently he can. And the more

we

we attend it, the more we love it, as conſtant experience ſhews. On the contrary, the longer we abſtain from it, the leſs deſire we have to attend it at all.

6. Laſtly, Whereas we are ſurrounded on every ſide, by thoſe who are equally enemies to us and to the church of England; and whereas theſe are long practiſed in this war, and ſkilled in all the objections againſt it: while our brethren on the other hand are quite ſtrangers to them all, and ſo on a ſudden know not how to anſwer them: it is highly expedient for every preacher to be provided with ſound anſwers to thoſe objections, and then to inſtruct the ſocieties where he labours, how to defend themſelves againſt thoſe aſſaults. It would be therefore well for you carefully to read over the *Preſervative againſt unſettled Notions in Religion*, together with *Serious Thoughts concerning Perſeverance* and *Predeſtination calmly conſidered*. And when you are maſters of them yourſelves, it will be eaſily for you to recommend and explain them to our ſocieties; that they may *no more be toſt to and fro by every wind of doctrine*; but being ſettled in one mind and one judgment, by ſolid ſcriptural and rational arguments, *may grow up in all things into him who is our head, even Jeſus Chriſt*.

JOHN WESLEY.

I think myſelf bound in duty, to add my teſtimony to my brother's. His twelve reaſons againſt our ever ſeparating from the church of England, are mine alſo. I ſubſcribe to them with all my heart. Only with regard to the firſt, *I* am quite clear, that it is neither expedient, nor *lawful* for *Me* to ſeparate: and I never had the leaſt inclination or temptation ſo to do. My affection for the church is as ſtrong as ever: and I clearly ſee my calling; which is, to live and to die in her communion. This, therefore, I am determined to do, the Lord being my helper.

I have ſubjoined the hymns for the lay-preachers; ſtill farther to *ſecure this end, to cut off all jealouſy and ſuſpicion from our friends, or hope from our enemies, of our having any deſign of ever ſeparating from the church.* I have no ſecret reſerve, or diſtant thought of it. I never had. Would to God all the Methodiſt preachers were, in this reſpect, like minded with

CHARLES WESLEY.

HYMNS

H Y M N S

For the USE of the

METHODIST PREACHERS.

HYMN I.

1 O Lord, our ſtrength and righteouſneſs,
Our baſe, and head, and corner-ſtone.
Our peace with God, our mutual peace,
Unite, and keep thy ſervants one;
That while we ſpeak in Jeſu's name,
We all may ſpeak, and think the ſame.

2 That ſpirit of love to each impart,
That fervent mind, which was in Thee,
So ſhall we all our ſtrength exert,
In heart, and word, and deed agree
T' advance the kingdom of thy grace,
And ſpread thine everlaſting praiſe.

3 O never may the Fiend ſteal in,
Or one unſtable ſoul deceive:
Aſſail'd by our beſetting ſin,
And tempted ſore the work to leave,

Preſerve us, Lord, from ſelf and pride,
And let nor life, nor death divide.

4 Pride, only pride, can cauſe divorce,
Can ſeparate 'twixt our ſouls and Thee:
Pride, only pride, is diſcord's ſource,
The bane of peace and charity:
But us it never more ſhall part,
For Thou art greater than our heart.

5 Wherefore to thine almighty hand
The keeping of our hearts we give,
Firm in one mind and ſpirit ſtand,
To Thee, and to each other cleave,
Fixt on the Rock which cannot move,
And meekly ſafe in humble love.

HYMN II.

1 FORTH in thy ſtrength, O Lord, we go,
Forth in thy ſteps and loving mind,
To pay the goſpel-debt we owe,
(The word of grace for all mankind)
To ſow th' incorruptible ſeed,
And find the loſt, and wake the dead.

2 The wand'ring ſheep of England's fold
Demand our firſt and tendereſt care,
Who under ſin and Satan fold
Uſurp the *Chriſtian* character,
The Chriſtian character prophane,
And take thy *Church's* name in vain.

3 Or

3 Or ſhameleſs advocates for hell,
Their crimes they Sodom-like confeſs,
Or varniſh'd with a ſpecious zeal,
An empty form of godlineſs,
The power they impiouſly blaſpheme,
And call our hope a madman's dream.

4 Haters of God, yet ſtill they cry,
"The temple of the Lord are we!
"The Church, the Church!"—who dare deſy
Thy ſelf-exiſtent Deity;
Proudly oppoſe thy righteous reign,
And crucify their God again.

5 'Gainſt theſe by Thee ſent forth to fight,
A ſuffering war we calmly wage,
With patience meet their fierce deſpite,
With love repay their furious rage,
Revil'd, we bleſs; defam'd, intreat;
And ſpurn'd, we kiſs the ſpurner's feet.

6 Arm'd with thine all-ſufficient grace,
They meek unconquerable mind,
Our foes we cordially embrace,
(The filth and refuſe of mankind)
We gladly all reſign our breath,
To ſave one precious ſoul from death.

HYMN III.

1 SO be it, Lord! if Thou ordain,
We come to ſuffer all thy will,

The utmoſt violence to ſuſtain
Of thoſe that can the body kill,
But having puſh'd us to the ſhore,
The feeble worms can do no more.

2 We come, depending on thy name,
For we have counted firſt the coſt:
Let eaſe, and liberty, and fame,
And friends, and life itſelf be loſt,
We come our faithfulneſs t' approve,
And pay Thee back thy dying love.

3 Not in a confident conceit
Of our own ſtrength, and virtuous power,
We offer up ourſelves, to meet
The fierceneſs of that fiery hour;
Left to ourſelves we all ſhall fly,
And I ſhall firſt my Lord deny.

4 I firſt, of ill o'ercome, ſhall yield,
Apoſtate from thy glorious cauſe,
Shall vilely caſt away my ſhield,
And hate the haters of thy croſs;
Retort the ſharp opprobrious word,
Or ſmite with the offenſive ſword.

5 Strange fire will in this boſom burn,
Unleſs Thou quench it with thy blood;
Impatient of their cruel ſcorn
My ſpirit will throw off the load;
" And *Baal*'s Prieſts with wrath repel,
" And ſend th' accurſed brood to hell."

6 Or

6 Or I ſhall gaul the *mitred* race
By ſatire keen, and railings rude;
By proud contempt, and malice baſe,
Scurrilous wit, and laughter lewd,
Laughter which ſoon itſelf bemoans,
And ends in everlaſting groans.

7 But do not, Lord, from us remove,
While ſin and Satan are ſo near,
But arm us with thy patient love,
That only to ourſelves ſevere
The world we may, like Thee, oppoſe,
And die, a ranſom for our foes.

HYMN IV.

1 MASTER, at thy command we riſe,
No Prophets we, or Prophets ſons,
Or mighty, or well-born, or wiſe;
But quick'ned clods, but breathing ſtones,
Urg'd to cry out, conſtrain'd to call,
And tell mankind — He died for all!

2 We ſpeak, becauſe *they* hold their peace,
Who *ſhould* thy dying love proclaim:
We *muſt* declare thy righteouſneſs,
Thy truth, and power, and ſaving name,
Though the dumb aſs with accent clear
Rebuke the ſilence of the ſeer.

3 But ſhall we e'er ourſelves forget,
And in our gifts and graces truſt,

With

With wild contempt the Prophets treat,
Proudly againſt the branches boaſt,
Or dare the rulers viliſy,
Or mock the Prieſts of God moſt high!

4 *Let them alone*, thy Wiſdom cries,
If blind conductors of the blind!
Let them alone, our heart replies,
And draws us to the work aſſign'd,
The work of publiſhing the word,
And ſeizing ſinners for our Lord.

5 Here let us ſpend our utmoſt zeal,
Here let us all our powers exert,
To teſtiſy thy gracious will,
Inform the world how kind Thou art,
And nothing, know, deſire, approve,
But Jeſus—and thy bleeding love.

HYMN V.

1 JESU, thy waiting ſervants ſee
Aſſembled here with one accord,
Ready to be ſent forth by Thee,
To preach, when Thou ſhalt give, the word:
Now, Lord, our work, our province ſhew,
For lo! we come, thy will to do.

2 O what a ſcene attracts our eyes!
What multitudes of lifeleſs ſouls!
An open vale before us lies,
A place of graves, a place of ſkulls,

The

The desolate house of England's sons,
A Church—a charnel of dry bones!

3 The slaves of pride, ambition, lust,
Our broken pale, alas, receives!
The world into the temple thrust,
And make our Church a den of thieves,
Her grief, her burthen, and her shame,
Yet all assume the Church's name.

4 Her desolate state too well we know,
But neither hate her, nor despise:
Our bosoms bleed, our tears o'erflow;
We view her, Saviour, with thine eyes,
(O might she know in this her day!)
And still we weep, and still we pray.

5 We pray that these dry bones may live:
We see the answer of our prayer!
Thou dost a thousand tokens give,
That England's Church is still thy care,
Ten thousand witnesses appear,
Ten thousand proofs, that God is here!

6 Here then, O God, vouchsafe to dwell,
And mercy on our Sion shew;
Her inbred enemies expel,
Avenge her of her hellish foe,
Cause on her wastes thy face to shine,
And comfort her with light divine.

7 O Light of life, thy spirit shed,
In all his chearing, quick'ning power:

Thy

Thy word that rais'd *us* from the dead,
Can raise ten thousand, thousand more,
Can bring them up from nature's grave,
And the whole house of Israel save.

HYMN VI.

1 GREAT guardian of Britannia's land,
To Thee we here present our blood,
Set forth the last, a desperate band
Devoted for our country's good,
Our brethren dear, our flesh and bone,
We live, and die, for them alone.

2 *Our brethren* ; tho' they still disclaim,
And us despitefully intreat,
With scornful rage cast out our name,
Trample as dirt beneath their feet,
Out of their synagogues expel,
And doom us to the hottest hell.

3 If Thou preserve our souls in peace,
Our brethren shall afflict in vain :
Most patient, when they most oppress,
We all their cruel wrongs sustain,
And strengthen'd by thy meek'ning power,
The more they hate, we love the more.

4 No, never shall their rage prevail,
Or force us the dry bones to leave :
The more they push us from the pale,
The closer we to Sion cleave,

And

And daily in the temple found,
Delight to kiſs the ſacred ground.

5 If ſome defile the hallow'd place,
The truth, and us with ſlanders load,
Or fiercely from their altars chaſe,
And rob us of the children's food,
We will not quit thy houſe and word,
Or loath the offerings of the Lord.

6 Should thoſe who ſit in Moſes' ſeat,
Conſpire thy little flock to harm,
Judge in their courts, and ſcourge, and beat,
And bruiſe us with the Ruler's arm,
Matter of joy our ſhame we make,
And bear it, Saviour, for thy ſake.

7 Or ſhould they ſtir the people up
Our goods to ſpoil, our limbs to tear,
Suſtain'd by that immortal hope,
Their lawleſs violence we bear:
Or laid in bonds our voices raiſe,
And ſhake the dungeon with thy praiſe.

8 A gazing-ſtock to fiends and men,
When arm'd with thine all-patient power,
As ſheep appointed to be ſlain,
We wait the laſt, the fiery hour,
And ne'er from England's church will move,
Till torn away—to that above.

HYMN

HYMN VII.

The PREACHER'S PRAYER *for the flock.*

1 SHEPHERD of souls, the great, the good,
For the dear purchase of thy blood
To thee in faith we pray:
The lambs and sheep of England's fold,
Now in thy book of life inroll'd,
Preserve unto that day.

2 Whom thou by us hast gather'd in,
Defend the little flock from sin,
From error's paths secure:
Stay with them, Lord, when we depart,
And guard the issues of their heart,
And keep their conscience pure.

3 Soon as their guides are taken home,
We know the grievous wolves will come,
Determined not to spare:
The straglers from thy wounded side,
The wolves will into sects divide,
And into parties tear.

4 Ev'n of ourselves shall men arise,
With words perverse and soothing lies,
Our children to beset,
Disciples for themselves to make,
And, draw for filthy lucre's sake,
The sheep into their net.

5 What

5 What then can their protection be?
The virtue that proceeds from Thee,
The power of humble love:
The ſtrength of all-ſufficient grace,
Received in thine appointed ways,
Can land them ſafe above.

6 Now, Saviour, cloath them with thy power,
And arm their ſouls againſt that hour
With faith invincible;
Teach them to wield the ſpirit's ſword,
And mighty in the written word
To chaſe both earth and hell.

7 When I from all my burthens freed,
Am number'd with the peaceful dead,
In everlaſting reſt,
Pity the ſheep I leave behind,
My God, unutterably kind,
And lodge them in thy breaſt.

8 Ah! never ſuffer them to leave
The church, where Thou art pleas'd to give
Such tokens of thy grace!
Confirm them in their calling here,
Till ripe by holieſt love t' appear
Before thy glorious face.

9 Whom I into thy hands commend,
Wilt Thou not keep them to the end,
Thou infinite in love?

Aſſure

Aſſure me, Lord, it ſhall be ſo,
And let my quiet ſpirit go
To join the church above.

Sion, my firſt, my lateſt care,
The burthen of my dying prayer,
Now in thine arms I ſee;
And ſick on earth of ſeeing more,
I haſten home, my God t' adore,
Thro' all eternity.

THE

The CHRISTIAN SACRAMENT AND SACRIFICE:

Extracted from a late Author.

SECT I.

The importance of well understanding the nature of this Sacrament.

1. THE sacrament ordained by Christ the night before he suffered, which St. Paul calls *The Lord's supper*, is without doubt, one of the greatest mysteries of godliness, and the most solemn feast of the Christian religion. At the holy table the people meet to worship God, and God is present to meet and bless his people. Here

Here we are in a ſpecial manner invited to offer up to God our ſouls, our bodies, and whatever we can *give:* and God offers to us the body and blood of his Son, and all the other bleſſings which we have need to *receive*: So that the holy ſacrament, like the antient paſſover, is a great myſtery, conſiſting of *ſacrament* and *ſacrifice*; that is, of the religious *ſervice* which the people owe to God, and of the full *ſalvation* which God has promiſed to his people.

2. How careful then ſhould every Chriſtian be to underſtand, what ſo nearly concerns both his happineſs and his duty! It was on this account that the devil from the very beginning, has been ſo buſy about this ſacrament, driving men either to make it a *falſe God*, or an *empty ceremony*. So much the more, let all who have either piety toward God, or any care of their own ſouls, ſo manage their devotions, as to avoid ſuperſtition on the one hand, and prophaneneſs on the other.

SECT. II.

Concerning the ſacrament, as it is a memorial of the ſufferings and death of Chriſt.

1. THE Lord's ſupper was chiefly ordained for a *ſacrament*, 1. To *repreſent* the ſufferings of Chriſt which are *paſt*, whereof it is a *memorial*.

memorial. 2. To *convey* the firſt fruits of theſe ſufferings, in *preſent graces*, whereof it is a *means*; and 3. To *aſſure* us of *glory to come*, whereof it is an infallible *pledge*.

2. As this *ſacrament* looks back, it is a *memorial* which our Lord hath left in his church, of what he was pleaſed to ſuffer for her. For though theſe ſufferings of his were both ſo dreadful and holy, as to make the heavens mourn, the earth quake, and all men tremble: yet becauſe the greateſt things are apt to be forgotten when they are gone, therefore he was pleaſed at his laſt ſupper, to ordain this, as a holy *memorial* and *repreſentation* of what he was then about to ſuffer. So that when Chriſtian poſterity (like the young Iſraelites who had not ſeen the killing of the firſt paſſover) ſhould come to aſk after the meaning of the *bread broken*, the *wine poured* out, and the *partaking* of both; this holy myſtery might ſet forth both the *martyrdom* and the *ſacrifice* of this crucified Saviour; giving up his *fleſh*, ſhedding his *blood*, and pouring out his very *ſoul*, to atone for *their* ſins.

3. Therefore, as at the paſſover, the late Jews could ſay, *This is the Lamb, theſe are the herbs our fathers did eat in Egypt*; becauſe theſe latter feaſts did ſo effectually repreſent the former: ſo at our holy communion, which ſets before our eyes, *Chriſt our paſſover who is ſacrificed for us*; our Saviour, ſays St. *Auſtin doubted not to ſay, This is my body, when he gave the diſciples the figure*

figure of his body: especially because this sacrament duly received, makes the thing which it represents, as really present for our use, as if it were newly done. *Eating this bread, and drinking this cup, ye do shew forth the Lord's death.*

4. And surely, it is no *common* regard we ought to have for these venerable representations, which God himself hath set up in and for his church. For these are far more than an ordinary figure. All sorts of *signs* or *monuments*, are more or less venerable, according to the things which they represent. And these, besides their ordinary use, bear as it were on their face the glorious character of their divine appointment, and the express design that God hath to revive thereby, and to expose to all our senses, his sufferings, as if they were present *now*.

5. Ought not then one who looks on these ordinances, and considers the great and dreadful passages which they set before him, to say in his heart, I observe on this altar somewhat very like the sacrifice of my Saviour? For thus the *bread of life* was broken; thus the *Lamb of God* was slain, and his *blood* shed. And when I look on the minister, who by special order from God, distributes this bread and this wine, I conceive, that thus God himself hath both given his Son to die, and gives us still the virtue of his death.

6. Ought he not also to reverence and adore, when he looks toward that good hand, which has

has appointed for the use of the church, the *memorial* of these great things? As the Israelites whenever they saw the *cloud* on the temple, which God had hallowed to be the sign of his presence, presently used to throw themselves on their faces, not to worship the cloud, but God; so whenever I see these better signs of the glorious mercies of God, I will not fail both to remember my Lord who appointed them, and to worship him whom they represent.

7. To complete this worship, let us exercise such a faith, as may answer the great end of this sacrament. The main intention of Christ herein, was not, the bare *remembrance* of his passion; but over and above, to invite us to his sacrifice, not as done and gone many years since, but, as to grace and mercy, still lasting, still *new*, still the same as when it was first offered for us. The sacrifice of Christ being appointed by the Father for a propitiation that should continue to all ages; and withal being everlasting by the privilege of its own *order*, which is *an unchangeable priesthood*, and by his worth who offered it, that is, the blessed Son of God, and by the power of *the eternal Spirit* though whom it was offer'd; it must in all respects stand eternal, the same yesterday, to-day, and for ever.

8. Here then *faith* must be a true *subsistence* of those things past which we *believe*, as it is of the things yet to come, which we *hope* for: by the help of which, the believer being prost-

rate at the Lord's table, as at the very foot of his croſs, ſhould with earneſt ſorrow confeſs and lament all his ſins, which were the nails and ſpears that pierced his Saviour. We ourſelves *have crucified that juſt One. Men and brethren, what ſhall we do?* Let us fall amazed at that ſtroke of divine juſtice, that could not be ſatisfied but by the death of God! *How dreadful is this place!* How deep and holy is this myſtery! What thanks ſhould we pay for thoſe inconceivable mercies of God the Father, who ſo gave up his only Son! And for the mercies of God the Son, who thus gave himſelf up for us!

9. My Lord and my God, I behold in this bread, made of corn, that was cut down, beaten, ground, and bruiſed by men, all the heavy blows and plagues and pains, which thou didſt ſuffer from thy murderers. I behold in this bread dried up and baked with fire, the fiery wrath which thou didſt ſuffer from above! My God, my God, why haſt thou forſaken him? The violence of wicked men firſt hath made him a *martyr*; then the fire of heaven hath made him a *burnt-ſacrifice*. And lo, he is become to me the *bread of life!*

Let us go then to take and eat it. For though the inſtruments that bruiſed him be broken, and the flames that burnt him be put out, yet this *bread* continues new. The ſpears and ſwords that ſlew, and the burnings that compleated the ſacrifice, are many years ſince ſcattered and ſpent.

But

But the ſweet ſmell of the offering ſtill remains, the blood is ſtill warm, the wounds ſtill freſh, and *the Lamb* ſtill *ſtanding as ſlain*. Any other ſacrifice by time may loſe its ſtrength. But thou, O eternal victim, offered up to God through the eternal Spirit, remaineſt always the ſame. And as thy years ſhall not fail, ſo they ſhall never abate any thing of thy ſaving ſtrength and mercy. O help me, that they abate nothing of my faith! Help me to grieve for my ſins and thy pains, as they did who ſaw thee ſuffer. Let my heart burn to follow thee now, when this bread is broken at this table, as the hearts of thy diſciples did, when thou didſt break it in Emmaus. O rock of Iſrael, rock of ſalvation, rock ſtruck and cleft for me, let thoſe two ſtreams of *blood* and *water* which once guſhed out of thy ſide, bring down *pardon* and *holineſs* into my ſoul: And let me thirſt after them now, as if I ſtood on the mountain whence ſprung *this water*; and near the *cleft* of that rock, the wounds of my Lord, whence guſhed this ſacred blood. All the diſtance of times and countries between Adam and me, doth not keep his ſin and puniſhment from reaching me, any more than if I had been born in his houſe. Adam deſcended from above, let thy blood reach as far, and come as freely to ſave and ſanctify me, as the blood of my firſt Father did, both to deſtroy and to defile me. Bleſſed Jeſu, ſtrengthen my faith, prepare my heart, and then bleſs this thine ordinance. If I but

touch, as I ought, *the hem of thy garment*, the garment of thy paſſion, virtue will proceed out of thee; it ſhall be done according to my faith, and my poor ſoul ſhall be made whole!

SECT. III.

Concerning the ſacrament, as it is a ſign of preſent graces.

1. AS to the *preſent graces* that attend the due uſe of this ſacrament, it is, 1. A *figure* whereby God *repreſents*. 2. An *inſtrument* whereby he *conveys* them.

1. It is a *figure* or ſign thereof. It is the ordinary way of God, when he either promiſes or beſtows on men any conſiderable bleſſing to confirm his *word* and his *gift*, with the addition of ſome ſign. So the *burning buſh* was a ſign to Moſes, and the *cloud* that went with them to the Iſraelites. And in like manner hath Chriſt ordained outward viſible ſigns of his inward and ſpiritual grace, to aſſure every one who believes, that he ſhall be cleanſed from his ſins, as certainly as he ſees that *water*, and that he ſhall be fed with the grace of God, as certainly as he feeds on this *bread* and *wine*.

2. And as *water* was fitly choſen for the outward

ward ſign in *baptiſm*, becauſe of the virtue it hath to cleanſe and purify: ſo were bread and wine fitly choſen for the outward ſigns of the Lord's ſupper. Theſe ſignify, 1. The ſufferings of Chriſt; and 2 The bleſſings which we receive thereby. Firſt, The ſufferings of Chriſt. This bread and wine do not ſuſtain me, till the one has been cut down, ground and baked with fire, and the other preſſed and trodden under foot. Nor did the Son of God ſave me, but by being bruiſed, and preſt and conſumed, as it were, by the fire of God's wrath. As the beſt corn is not bread while it ſtands in the field: ſo neither could Jeſus living, teaching, working miracles, be the bread of life: it muſt be Jeſus ſuffering, Jeſus *crucified*, Jeſus *dying*. Nothing leſs than the croſs, than wounds and death, my Lord, my God! could of thy deareſt Son make my Saviour.

3. This ſacrament, Secondly, repreſents the bleſſings which we receive by his paſſion. Now as without bread and wine, or ſomething anſwerable to it, the ſtrongeſt bodies ſoon decay, ſo without the virtue of the body and blood of Chriſt, the holieſt ſouls muſt ſoon periſh. And as bread and wine keep up our *natural life*, ſo doth our Lord Jeſus by a continual *ſupply* of ſtrength and grace, repreſented by bread and wine, ſuſtain that *ſpiritual life* which he hath procured us by his croſs.

4. The firſt breath of ſpiritual life in our noſ-

trils, is the first purchase of Christ's blood. But alas! how soon would this first life vanish away, were it not followed and supported by a second? Therefore the sacrifice of Christ procures also grace, to renew and preserve the life he hath given. As the blood which he shed, satisfied the divine justice, and removed our punishment, so the water washes and cleanses the pardoned soul; and both these blessings are inseparable; even as the blood and water were, which flowed together out of his side.

5. There remains yet another life, which is an absolute redemption from death and our miseries. This, as to the right of it, is together with the other, purchased by the same sacrifice: but as to the possession, it is reserved for us in heaven, till Christ become our full and final redemption. Now the giver of these lives, is the preserver of them too; and to this end, he sets up a table by his altar, where he engages to feed our souls, with the constant supply of his mercies, as really as he feeds our bodies with this bread and wine. In the deliverance from Egypt, here is a people saved by the sacrifice of the passover; and lest they should die in the wilderness, there you see an angel leading them with his light, keeping them cool under the shadow of his cloud, and feeding them with manna. Jesus is the truth foreshewed by these figures. He was the true passover, when he died upon the cross. And he feeds from heaven, by continually pouring out his

his bleſſings on the ſouls he redeemed by pouring out his blood.

6. Thus this ſacrament alone repreſents at once, both what our Lord ſuffered, and what he ſtill doth for us. What we take and eat, is made of a ſubſtance, cut, bruiſed and put to the fire; that ſhews my Saviour's paſſion; and it was uſed thus, that it might afford me food: that ſhews the benefit I receive by his paſſion. In the ſacrament are repreſented both life and death; the life is mine; the death my Saviour's. O bleſſed Jeſus, my life comes out of thy death; and the ſalvation which I hope for, is purchaſed with all the pains and agonies, which thou didſt ſuffer.

7. Author of my ſalvation, beſtow on me theſe two bleſſings, which this ſacrament ſhews together, mercy and ſtrength to keep mercy. Hoſanna, O Son of David, ſave and preſerve! Save me that I may not fall by the hand of the deſtroyer: and preſerve me, that after this ſalvation I may not fall by my own hand: but ſet forward in me, notwithſtanding all my ſins, the work of thy faithful mercies. Let me not increaſe my guilt, by abuſing what thou gaveſt. My Saviour my preſerver, give me always what thou giveſt once. Create in me a new heart; but keep what thou createſt, and increaſe more and more what thou planteſt. O Son of God, feed this tender branch, which without thee cannot but wither: and ſtrengthen thou a bruiſed reed, which without thee cannot but fall. Father of everlaſting

compaſſions forſake not in the wilderneſs a feeble Iſraelite, whom thou haſt brought away out of Egypt; and let not a poor ſoul whom thou haſt helped a-while, ever faint and fall from the right way. Thou art as able to perfect me with the bleſſings out of thy throne, as to redeem me by thy ſacrifice on thy croſs. O thou who art the truth of what thou biddeſt me take, perform in me what thou doſt ſhew. Give me eternal life by thoſe thy ſufferings; for here is the *body broken*: give alſo ſtrength and nouriſhment for this life: for here is the *bread of heaven*.

SECT. IV.

Concerning the Sacrament, as it is a means of grace.

1. HITHERTO we have conſidered this holy ſacrament both as a *memorial* of the death of Chriſt, and a ſign of thoſe graces wherewith he ſuſtains and nouriſhes believing ſouls. But this is not all; for both the end of the holy communion, the wants and deſires of thoſe who receive it, and the ſtrength of other places of ſcripture, require, that much more be contained therein, than a bare *memorial or repreſentation*. 1. The end of the holy communion, which

which is to make us partakers of Chriſt in another manner than when we only hear his word; 2. The wants and deſires of thoſe who receive it; who ſeek not a bare *repreſentation or remembrance.* I want and ſeek my Saviour himſelf, and I haſte to this ſacrament for the ſame purpoſe, that St. Peter and John haſted to his ſepulchre; becauſe I hope to find him there. 3. The ſtrength of other places of ſcripture which allow it a far greater virtue than that of repreſenting only. *The cup of bleſſing which we bleſs, is it not the communion of the blood of* Chriſt? A means of communicating the blood there repreſented and remembered, to every believing ſoul!

2. And that it doth convey grace and bleſſing to the true believer, is evident from its conveying a curſe to the prophane. *Whoſoever eateth unworthily,* ſaith St. Paul, *eateth damnation to himſelf.* And how can we think, that it is thus really hurtful when abuſed; but not really bliſsful in its right uſe? Or that this bread ſhould be effectual to procure death but not effectaul to procure ſalvation? God forbid that the body of Chriſt, who came to ſave, not deſtroy, ſhould not ſhed as much of it *favour of life* to the devout ſoul, as it doth of its *favour of death* to the wicked and impenitent.

3. I come then to God's altar, with a full perſuaſion, that theſe words, *This is my body,* promiſe me more than a *figure*; that this holy banquet is not a bare *memorial* only, but may actually

convey as many bleſſings to me, as it brings curſes on the profane receiver. Indeed in what *manner* this is done, I know not, it is enough for me to admire. *One thing I know*, (as ſaid the blind man of our Lord) *He laid clay upon mine eyes, and behold I ſee.* He hath bleſſed and given me this bread, and my ſoul received comfort. I know, that clay hath nothing in itſelf, which can impart grace, holineſs and ſalvation. But I know alſo, that it is the ordinary way of God, to produce his greateſt works, at the preſence (tho' not by the power) of the moſt uſeleſs inſtruments. At the very ſtroke of a rod, he divided the ſea. At the blowing ſome trumpets, he threw down maſſy walls. At the waſhing in Jordan, he cured Naaman of a plague, that was naturally incurable. And when but a ſhadow went by, or ſome oil was dropped, or cloaths were touched by thoſe that were ſick, preſently *virtue went out*, not of rods, or trumpets, or ſhadows, or cloaths, ——but of himſelf.

4. It was the right-hand of the Lord, which of old time brought theſe mighty things to paſs, either when the red-ſea opened a way for Iſrael to march, or when the rock poured out rivers to refreſh them. And ſo now it it Chriſt himſelf with his body and blood, once offered to God upon the croſs, and ever ſince ſtanding before him as ſlain, who fills his church with the perfumes of his ſacrifice, whence faithful communicants return home, with the firſt fruits of ſalvation.

Bread

Bread and wine can contribute no more to it, than the rod of Moſes, or the oil of the apoſtles. But yet ſince it pleaſeth Chriſt to work thereby, O my God, whenſoever thou ſhalt bid me, *Go and waſh in* Jordan, I will go; and will no more doubt being made clean from my ſins, than if I had bathed in thy blood. And when thou ſayeſt, *Go, Take and eat this bread* which I have bleſſed, I will doubt no more of being fed with the bread of life, than if I were eating thy very fleſh.

5. This victim having been offered up in the fulneſs of time, and in the midſt of the world, which is Chriſt's great temple, and having been thence carried up to heaven, which is his ſanctuary; from thence ſpreads ſalvation all around, as the burnt-offering did its ſmoke. And thus his body and blood have every where, but eſpecially at this ſacrament, a true and real preſence. When he offered himſelf upon earth, the vapour of his atonement went up and darkened the very ſun: and by rending the great veil, it clearly ſhewed he had made a way into heaven. And ſince he is gone up, he ſends down to earth the graces that ſpring continually both from his everlaſting ſacrifice, and from the continual interceſſion that attends it. So that we need not ſay, *Who will go up into heaven?* Since without either aſcending or deſcending, this ſacred body of Jeſus, fills with atonement and bleſſing, the remoteſt parts of this temple.

6. Of theſe bleſſings Chriſt from above is pleaſed

to beſtow ſometimes more, ſometimes leſs, in the ſeveral ordinances of his church, which as the ſtars in heaven, differ from each other in glory. *Faſting*, *prayer*, *hearing his word*, are all good veſſels to draw water from this well of ſalvation. But they are not all equal. The holy communion when well uſed, exceeds as much in the bleſſing, as it exceeds in danger of a curſe, when wickedly and irreverently taken.

7. This great and holy myſtery communicates to us, the death of our bleſſed Lord, both as *offering himſelf to* God, and as giving himſelf to man. As *He offered himſelf to* God, it enters me into that myſtical body for which he died, and which is dead with Chriſt: yea, it ſets me on the ſhoulders of that eternal prieſt, while he offers up himſelf and intercedes for his ſpiritual Iſrael. And by this means it conveys to me the *communion of his ſufferings*, which leads to a communion in all his graces and glories. *As he offers himſelf to man*, the holy ſacrament is, after the ſacrifice for ſin, the true ſacrifice of peace-offerings, and the table purpoſely ſet; to receive thoſe mercies that are ſent down from his *altar*, *Take and eat*; *this is my body which is broken for you. And this is my blood which was ſhed for you.*

8. Here then I wait at the Lord's table, which both *ſhews* me what an apoſtle, who had heaven for his ſchool, had the greateſt mind to ſee and learn, and *offers* me the richeſt gift which a ſaint can receive on earth, the *Lord Jeſus crucified.*

* Amen

* Amen, my Lord and my God! Give me all which thou ſheweſt, and grant that I may faithfully keep all thou giveſt. Bleſs thine ordinance, and make it an *effectual means* of thy grace: then bleſs and ſanctify my heart alſo. O my Father, here I offer up to thee my ſoul; and thou offereſt to me thy Son. What I offer, is indeed an unclean habitation to receive the *Holy One of Iſrael*. Come in nevertheleſs, thou eternal prieſt; but cleanſe thy houſe at thy coming. I am a poor, ſinful, loſt creature; but ſuch as I am, ſinful, and loſt, I wait for thy ſalvation. Come in, O Lord, with thy ſalvation to a dying man and make me whole; to a ſinner bound hand and foot, and releaſe me. Come as thou didſt to the Publican. Oh! Let this day ſalvation come to this houſe.

SECT. V.

Concerning the ſacrament, as it is a pledge of future glory.

1. A Pledge and an earneſt differ in this, that an *earneſt* may be allowed upon *account*, for part of that payment which is promiſed, whereas *pledges* are taken back. Thus for example, zeal, love, and thoſe degrees of holineſs, which God beſtows in the uſe of his ſacraments, will

will remain with us when we are in heaven, and there make part of our happineſs. But the ſacraments themſelves ſhall be taken back, and ſhall no more appear in heaven, than did the cloudy pillar in Canaan. We ſhall have no need of theſe ſacred *figures* of Chriſt, when we ſee him face to face; or of theſe *pledges* of that glory to be revealed, when we ſhall actually poſſeſs it. But till this day, the holy ſacrament hath that third uſe, of being a *pledge* from the Lord that he will give us that glory.

2. Our Lord pointed at this, when he ſaid to his diſciples, the holy cup being in his hand, that he would *drink no more of that fruit, till he ſhould drink it new in the kingdom of his Father.* In the purpoſe of God, his church and heaven go both together: that being the way that leads to this, as the *holy place* to the *holieſt*; both which are implied in what Chriſt calls the *kingdom of God.* Whoſoever therefore are admitted to this *dinner* of the Lamb, unleſs they be wanting to themſelves, need not doubt of being admitted to the *marriage ſupper* of him, who was dead, but *now liveth for evermore.*

3. Our Saviour hath given us by his death three kinds of life; and he promiſes to nouriſh us in every one of them, by theſe tokens of bread and wine. Two of theſe are already nouriſhed hereby; but the third we are not yet come to. This is that eternal life, for which we are as yet too vile veſſels. We are now neither of age to enjoy

our

our inheritance, nor able to bear the weight of eternal glory. And therefore it is, it lies for us in his hands. But we *know in whom we have believed, and are perſuaded he is able to keep that ſafe, which we have committed unto him againſt that day.* By faith we depoſit or lay down this great treaſure in the hands of God to keep. And God by this ſacrament aſſures us, both that he will keep it ſafe, and will reſtore it to us when we are meet for it.

4. The third uſe is the crown of the other two; and indeed they all aim at the ſame glory. The firſt is, to ſet out as new and freſh the holy ſufferings, which have purchaſed our title to eternal happineſs: The ſecond is, both to repreſent and to convey to our ſouls, all neceſſary graces to qualify us for it: And the third is, to aſſure us, that when we are qualified for it, God will faithfully render to us the purchaſe. And theſe three make up the proper ſenſe of thoſe words, *Take, eat; this is my body.* For the conſecrated bread doth not only repreſent his body, and bring the virtue of it into our ſouls on earth; but as to our happineſs in heaven bought with that price, it is the moſt ſolemn inſtrument to aſſure our title to it.

5. Our bleſſed Lord being deſirous before his death, as by a deed of his laſt will, to ſettle on his diſciples both ſuch a meaſure of grace in this life, as might now make them holy; and after this life, ſuch a fulneſs of bleſſings as might make them

them eternally happy: he delivers into our hands, by way of inſtrument and conveyance, the bleſſed ſacrament of his body and blood: in the ſame manner as kings uſe to beſtow dignities, by the beſtowing of a *ſtaff* or a *ſword*; and as fathers beſtow eſtates on their children by giving them ſome few *writings*.

6. The reaſon of all this is, the giver cannot put into his friend's hands, houſes and lands, becauſe they are of an immoveable nature. And therefore this may be ſupplied by ſome forms or tokens, by which his deſign may be ſufficiently made known. Now Chriſt and his eſtate, his happineſs and his glory, his eternity and his heaven, are not things that may be moved any more than the mountains on the earth. And therefore theſe can be no otherwiſe made over, than great immoveable eſtates are. Wherefore as the kingdom of Iſrael, was once made over to David, with the oil that Samuel poured upon his head; ſo the body and blood of Jeſus is *in full value*, and heaven with all its glory, *in ſure title* made over to true Chriſtians by that bread and wine which they receive in the holy communion: the miniſter of Chriſt having as much power from his Maſter for doing this, as any prophet ever had for what he did.

7. O Lord Jeſu, who haſt ordained theſe myſteries for a communion of thy body, a means of thy grace, and a pledge of thy glory; ſettle me hereby in the communion of thy ſufferings which

they

they *ſhew forth*; feed me with that living bread which they *preſent*, and ſanctify me in body and ſpirit for that eternal happineſs which they *promiſe*.

* Eternal Prieſt, who art gone up on high, to receive gifts for men, fill my heart, I beſeech thee, with bleſſings out of thy holy ſeat, as now thou filleſt my mouth with the holy things of thy church. O that in the ſtrength of this meat, I may walk my forty days, till I come to that holy mountain, where without the help of any bread or outward ſign, I ſhall ſee my God face to face. Bleſſed Spirit, help me to drink ſo worthily of this fruit of the vine, that I may drink it new in the kingdom of my Father!

SECT. VI.

Concerning the ſacrament, as it is a ſacrifice. And firſt, of the commemorative ſacrifice.

1. THERE never was on earth a true religion, without ſome kind of ſacrifices. And the Heathens who caſt this ſlander on the Chriſtian church, did it for no better reaſon than this, becauſe they ſaw neither altars ſet up, nor beaſts ſlain or burnt among them. Even as they accuſed the

the Jews of adoring nothing but clouds, becauſe they had no gods of ſtone or ſilver. Whereas in truth, as what was ſtone or ſilver, could not be a god; ſo neither could the bare ſlaughter of beaſts be a real ſacrifice. None of theſe ſacrifices could ever take away ſin, but in dependance on that of Jeſus Chriſt. And no ſacrifice under the law could repreſent our ſervice to God, ſo fully as it is done under the goſpel. The holy communion alone brings together theſe two great ends, atonement of ſins, and acceptable duty to God, of which all the ſacrifices of old were no more than weak ſhadows. As for the atonement of ſin, it is ſure the ſacrifice of Chriſt alone was ſufficient for it: and that this great ſacrifice, being both of an infinite value, to ſatisfy the moſt ſevere juſtice, and of an infinite virtue, to produce all its effects at once, need never more be repeated. This perhaps was the want of faith in Moſes; (Numb. xx. 12.) to ſtrike a ſecond time, and without order, that myſterious rock, which to ſtrike once had been enough. For this ſecond blow could only proceed from a faithful miſtruſt, as if the firſt, which alone was enjoined, could not ſuffice. But it were a much greater offence againſt the blood of Chriſt, to queſtion its infinite worth. The offering of it therefore muſt needs be once only; and the repeating thereof, utterly ſuperfluous.

2. Nevertheleſs, this ſacrifice, which by a *real* oblation was not to be offered more than once, is by

by a devout and thankful commemoration, to be offered up every day. This is what the apoſtle calls, *To ſet forth the death of the Lord:* to ſet it forth as well before the eyes of God his Father, as before the eyes of men: and what St. Auſtin *explained*, when he ſaid, The holy fleſh of Jeſus was offered in three manners; by *prefiguring ſacrifices* under the law, before his coming into the world, in *real deed* upon his croſs, and by a *commemorative ſacrament* after he aſcended into heaven. All comes to this, 1. That the *ſacrifice* in itſelf can never be repeated; 2. That nevertheleſs, this ſacrament, by our remembrance, becomes a kind of *ſacrifice*, whereby we preſent before God the Father, that precious oblation of his Son once offered. And thus do we every day offer unto God, the meritorious ſufferings of our Lord, as the only ſure ground whereon God may give, and we obtain the bleſſings we pray for. Now, there is no ordinance or myſtery, that is ſo bleſſed an inſtrument to reach this everlaſting ſacrifice, and to ſet it ſolemnly forth before the eyes of God, as the holy communion is. *To men* it is a *ſacred table*, where God's miniſter is ordered to repreſent from God his maſter, the paſſion of his dear Son, as ſtill freſh, and ſtill powerful for their eternal ſalvation. And *to God* it is an *altar*, whereon men myſtically preſent to him the ſame ſacrifice, as ſtill bleeding and ſuing for mercy. And becauſe it is the High Prieſt himſelf, the true anointed of the Lord, who hath

ſet

ſet up both this table and the altar, for the communication of his body and blood to men, and for the repreſentation of both to God: it cannot be doubted but that the one is moſt profitable to the penitent ſinner, and the other moſt acceptable to his gracious Father.

3. The people of Iſrael in worſhipping, ever turned their eyes and their hearts towards that ſacrifice, the blood whereof the high prieſt was to carry into the ſanctuary. So let us ever turn our eyes and hearts towards Jeſus our eternal High Prieſt, who is gone up into the true ſanctuary, and doth there continually preſent both his own body and blood before God, and (as Aaron did) all the true Iſrael of God in a *memorial*. In the mean time we, beneath in the church, preſent to God his body and blood in a *memorial*, that under this ſhadow of his croſs, and figure of his ſacrifice, we may preſent ourſelves in very deed before him.

4. O Lord, who ſeeſt nothing in me that is truly mine, but ſinful duſt and aſhes, look upon the ſacrifice of thy dear Son, once offered for my ſins. Turn thine eyes, O merciful Father, to the ſatisfaction and interceſſion of my Lord, who now ſits at thy right hand; to the ſeals of thy covenant, which lie before thee upon this table; and to all the wants, weakneſſes and diſtreſſes, which thou ſeeſt in my heart. O Father, glorify thy Son; O Son of God, bleſs thou thine ordinance, and ſend with it the influence of

of that Spirit whom thou haſt promiſed to all fleſh: that by the help of theſe mercies, the world, the church, and our ſouls may glorify thee now and ever.

SECT. VII.

Concerning the ſacrifice of ourſelves.

1. TOO many who are called Chriſtians, live as if under the goſpel, there were no ſacrifice but that of Chriſt on the croſs. And indeed there is no other, that can atone for our ſins, or ſatisfy the juſtice of God. Though the whole church ſhould offer up herſelf as a burnt-ſacrifice to God, yet could ſhe contribute no more towards bearing away the wrath to come, than thoſe who ſtood near Chriſt when he gave up the Ghoſt, did towards the darkening of the ſun, or the ſhaking of the earth. But what is not neceſſary to this ſacrifice which alone redeemed mankind, is abſolutely neceſſary to our having a ſhare in that redemption. So that though the ſacrifice of ourſelves cannot *procure* ſalvation, yet it is altogether needful to our receiving it.

2. As Aaron never came in before the Lord without the whole people of Iſrael, repreſented both

both by the twelve ſtones on his breaſt, and by the two others on his ſhoulder: ſo Jeſus Chriſt does nothing without his church, inſomuch that ſometimes they are repreſented as only one perſon: ſeeing Chriſt acts and ſuffers for his body, in that manner which becomes the head, and the church follows all the motions and ſufferings of her head, in ſuch a manner as is poſſible to its weak members.

3. The whole divinity of St. Paul turns upon this *conformity* both of actions and ſufferings; and that of St. John likewiſe, upon this ſame communion and fellowſhip. The truth is, our Lord had neither birth, nor death, nor reſurrection on earth, but ſuch as we are to *conform* to: as he hath neither aſcenſion, nor everlaſting life, nor glory in heaven, but ſuch as we may have in *common* with him.

4. This *conformity to Chriſt*, which is the grand principle of the whole Chriſtian religion, relates firſt to our duty, about his *ſufferings*; and then to our happineſs about his *exaltation*, preſuppoſing his *ſufferings*. And both make up a full comment on our Lord's frequent command to his diſciples, To *follow him*. For without doubt we ſhall follow him into heaven, if we will follow him on earth: and ſhall have *communion* with him in glory, if we have *conformity* with him here in his *ſufferings*.

5. Theſe expreſſions to *follow*, to have *conformity*, and to have *communion*, oblige us all to follow

low him, as much as in us lies, through all the parts of his life, and every function of his office. We must be born with him, die on his cross, be buried in his grave, suffer in his tribulations. Christ and Christians must be continually together: *Where I am*, saith he, *there shall my servant be.* But of all these duties, the most necessary is, the bearing the *cross*, and dying with him in *sacrifice.*

6. Christ never designed to offer himself for his people, without his people, no more than the high-priests of old. He presented himself to God in this great temple, the world, at the head of whole mankind. He came as a voluntary victim to the altar, being attended on by his Israel who, as it were, with their hands laid all their sins upon his head. Therefore as it was necessary that they who sought for atonement should wait upon the sacrifice: so it is that whoever seeks eternal salvation, should wait at that altar, the cross, whereon this eternal priest and sacrifice, was pleased to offer up himself.

7. The sinners indeed under the law did not die at the altar, the victim alone being burned and destroyed. But because they laid their hands on it, when it was dying, and fell on their faces to the ground, when it fell bleeding to death, they were reputed to offer up themselves as well as the victim. So Christians are not crucified in the same manner as Christ was, yet because they cast themselves upon his cross and sufferings,

ſufferings, as the only means of atonement for their ſins, and ſalvation for their ſouls, becauſe of the grief they ſuffer, to think of the Son of God thus dying, dying only for their ſake, which is as a ſword both to pierce their hearts, and to pierce and crucify their ſins; and becauſe their whole body of ſin being thus crucified, there remains no life in them, but what is offered up to God's ſervice: on all theſe grounds, the Saviour thus offering himſelf, and the ſaved ſo united to him by faith, ſo partaking of his ſufferings, and ſo given up to his will, are accounted before God one and the ſame ſacrifice.

8. But be it obſerved, that in order to their being ſo accounted, they are to crucify their ſinful members, as really as Chriſt himſelf had his ſinleſs body crucified: ſo that each may ſay, *I am crucified to the world, and the world crucified to me.* And thus Jeſus Chriſt and his whole church do together make up that compleat ſacrifice which was foreſhewn by that of old, whereof the kidneys and fat were burnt upon the altar; but the fleſh, the ſkin, feet, and dung, (emblems of ſin) were thrown and burnt without the camp. For Chriſt and his church ſo join in one offering that he contributes all than can go up into heaven, to appeaſe and pleaſe God; and we contribute nothing but ſin, but what muſt be removed out of the way: yea, and ſo that it is needful farther, in order to our being accounted one ſacrifice with him, that not only our perſons, but all our actions,

actions likewise, be wholly devoted to God. *I am crucified with Christ.* Now *I live not,* (saith the Christian) *but Christ liveth in me. And the life which I now live in the flesh, I live by faith in the Son of* God.

9. This act of the church consecrating herself to God, and so joined to Christ, as to make but one oblation with him, is the mystery which was once represented by the daily sacrifice: the first and chief part whereof was the Lamb, which did foreshew the Lamb of God: the second was the meat (or rather meal) and drink-offering, made of flour, mingled with oil and wine; all which being thrown on the lamb continually, was accounted one and the same sacrifice. Now these which were so thrown on the main sacrifice, signified properly these offerings, which Christians must present to God of themselves, their goods and their praises. From this *meal* and *drink-offering* came the bread and wine to be used in the Lord's supper. Now all we can offer on our own account, is but such an oblation, as this *meal* and *drink-offering* was, which cannot be presented alone, but only with the merits of Jesus Christ, and which cannot go to heaven, but with the smoke of that great burnt-sacrifice. On the one side, neither our persons nor works can be presented to God, otherwise than as these additional offerings, which of themselves fall to the ground, unless the great sacrifice sustain them. And on the other side, this great sacrifice sustains

and sanctifies only these things, that are thrown into his fire, hallowed upon his altar, and together with him consecrated to God.

10. Now though we are called at all times to this *conformity* and *communion* in the sufferings of Christ, yet more especially when we approach this dreadful mystery, let us take a peculiar care, that as both the principal and additional sacrifices went up toward heaven in the same flame, so Jesus Christ and all his members, may jointly appear before God, that we may offer up our souls and bodies, at the same time, in the same place, and in the same oblation. Let us take care to attend on this sacrifice in such a manner, 1. As may become faithful disciples, who are resolved to die for and with their master. 2. As true members that cannot outlive their head; and 3. As penitent sinners, who cannot look for any share in the glory of their Saviour, unless they really enter into the communion of that sacrifice and those sufferings, which their master, their head, and their Saviour has past through, and which they are engaged to, by this very sacrament.

11. To this effect, the faithful worshipper, presenting that soul and body, which God hath given him, at the altar, may say,

**Lo, I come!* If this soul and body may be useful to any thing, *to do thy will*, O God. And if it please thee to use the power thou hast over dust and ashes, over weak flesh and blood, over a brittle

a brittle veſſel of clay, over the work of thine hands; lo, here they are, to ſuffer alſo thy good pleaſure. If thou pleaſe to viſit me either with pain or diſhonour, I will *humble myſelf* under it, and through thy grace, be *obedient unto death, even the death upon the croſs.* Whatſoever may befall me either from neighbours or ſtrangers, ſince it is thou employeſt them, though they know it not, (unleſs thou help me to ſome lawful means of redreſſing the wrong) I will not *open my mouth before the Lord* who ſmiteth me, except only to ſing the *pſalm*, after I have eaten thoſe bitter herbs which belong to this *paſſover*, and to *bleſs the Lord.* Hereafter no man can take away any thing from me, no life, no honour, no eſtate: ſince I am ready to lay them down, as ſoon I perceive thou requireſt them at my hand. Nevertheleſs, *O Father, if thou be willing, remove this cup from me; but if not, thy will be done.* Whatever ſufferings hereafter may trouble my fleſh, or whatever agonies may trouble my ſpirit, *O Father, into thy hand will I commend* my life, and all that concerneth it. And if thou be pleaſed, either that I live, yet awhile, or not, I will with my Saviour, *bow down my head*, I will humble myſelf under thy hand; I will give up all thou art pleaſed to aſk, until at laſt I *give up the Ghoſt.*

* 12. O God and Father, beſtow on me ſuch a meaſure of that *ſpirit, through* which thy Son *offered himſelf*, as may ſanctify for ever the body

and foul which I now offer: a ſpirit of contrition, that I may loath thoſe ſins which delivered my God to death; and a ſpirit of holineſs, that I may never be tempted to them again, any more than a crucified man can be tempted. O let this body never be untied from his croſs, to return a-freſh to folly and vanity. Arm and rod of the Lord, who didſt revenge my ſins on thy own Son, correct and deſtroy them alſo in me. O my God, accept of a heart, that ſheds now before thee its tears, as a poor victim does its blood; and that raiſes up unto thee all its deſires, as a burnt-offering does its flames. And ſince my ſacrifice can neither be holy nor accepted, being alone, receive it, O Father, cloathed with the righteouſneſs of thy Son, and made acceptable with that holy perfume which riſes from off his altar: and grant that he who ſanctifies, and they who are ſanctified, may partake of one paſſion, and enjoy with thee the ſame glory!

SECT. VIII.

Concerning the Sacrifice of our goods.

1. IT it an expreſs command of God by Moſes, That no worſhipper ſhould appear before the Lord empty. Nor is this repealed by Chriſt. Sincere Chriſtians therefore, at the receiving of the

the holy communion, ſhould together with the actual ſacrifice of themſelves, bring the *free-will-offering* of their goods. Indeed this as naturally follows the former, as the fruits and leaves follow the tree; and as what we *have* or can, comes after what we are. Otherwiſe, our ſacrifice were maimed, and would not ſuit with that of Chriſt, which was whole and entire. Therefore as our bodies and ſouls are ſacrifices attending the ſacrifice of Chriſt, ſo muſt all our goods attend the ſacrifice of our perſons. In a word, whenſoever we offer ourſelves, we offer by the ſelf-ſame act, all that we have, all that we can, and do therein engage for all, that it ſhall be dedicated to the glory of God, and that it ſhall be ſurrendered into his hands, and employed for ſuch uſes as he ſhall appoint.

2. It behoved Iſrael to go forth out of Egypt, with all their cattle and goods, to offer them unto the Lord, that he might take either all, or ſuch a part, as he would be pleaſed to chuſe. And ſo it behoves every ſinner at his converſion to God, and whenever he approaches his table, to conſecrate all he has to Jeſus Chriſt. From that very moment that we give up ourſelves to Chriſt, who hath likewiſe given himſelf for us, as all he poſſeſſes becomes ours, namely his grace his immortality, his glory, (which he beſtows upon us at the times he ſees beſt for our ſalvation) ſo all we have becomes his, and he may take it after, in what time and manner he ſhall ſee beſt

for his glory. All things are his, as he is sovereign Lord and God. But all that we have is his, by a farther title, because we have given them, with our own persons, by our own act and deed. So that all which we are, which we can give, even to the least vessel in our houses, is made holy in this one consecration, according to the words of the prophet: *In that day shall be upon the very bridles of the horses, holiness unto the Lord: And every pot in* Jerusalem *and* Judah, *shall be holy unto the Lord*, *Zech.* xiv. 20, 21.

3. This consecration whereby the worshipper offers up himself and all his concerns to God, is

First, as to our souls and bodies, an inexpressible blessing, raising us to the very nature, the holiness, and immortality of God.

* Secondly, as to the consecrated things, it is a miraculous privilege, which infinitely multiplies whatever is thus parted with. It blesses the use of it, although it be but presented, as long as we can enjoy it: and exchanges it, when we can enjoy it no more, not as if water was turned into wine, or dirt into gold; but as if we conceive a glass of water turned into streams of everlasting comforts, small cottages of clay into royal palaces, or the dust of Israel into so many stars of heaven.

4. Now though our Lord, by that everlasting sacrifice of himself, offers himself at all times and in all places, as we likewise offer ourselves and all

all that is ours, to be a continual ſacrifice: yet becauſe Chriſt offers himſelf for us at the holy communion, in a peculiar manner, we alſo ſhould then, in a more ſpecial manner, renew all our ſacrifices. Then and there, at the altar of God, it is right, both to repeat all the vows and promiſes, which for ſome hindrance or other, we had not yet the covenience to fulfill; and to renew all thoſe other performances, which can never be fulfilled but with the end of our days.

5. But at the ſame time that the Chriſtian believer does any good work, let him draw out of the good treaſure of his heart, fire and *frankincenſe*, that is, ſuch zeal and love as may raiſe good, *moral* works, into religious ſacrifices. Whenever he helps his neighbour, let him ſo reverently and fervently lift up his heart to God as may become both that majeſty he adores, and the pious act which he intends. And then whenever he do it, at his door, or in the way, or in the temple, it matters not: for the hour is long ſince come, that acts of religion are not confined either *to Jeruſalem, or to this mountain.* Whereſoever thou haſt the occaſion of doing a holy work, there God makes holy ground for thee; only, in order to become a ſpiritual worſhipper, the work muſt be done *in ſpirit and in truth:* with ſuch a mind and thought, with ſuch faith and love, as though thou wert laying thy oblation upon the altar, where thou knoweſt that Chriſt will both effectually find, and graciouſly accept it.

6 I dare appear before the Lord, with all my ſins and my ſorrows. It is juſt alſo that I ſhould appear with theſe few bleſſings. Having received them of thy hand, now do I offer them to thee again. Forgive, I beſeech thee, my ſins, deliver me from my ſorrows, and accept of this my ſacrifice: or rather look, in my behalf on that only true ſacrifice, whereof here is the ſacrament, the ſacrifice of thy well-beloved Son, proceeding from thee, to die for me. O let him come unto me now, as the only begotten of the Father, full of grace and truth!

An EXTRACT from a

TREATISE

CONCERNING

RELIGIOUS AFFECTIONS:

In THREE PARTS.

PART I. Concerning the nature of the *affections*, and their importance in *religion*.

PART II. Shewing what are no certain signs that *religious affections* are gracious, or that they are *not*.

PART III. Shewing what are *diſtinguiſhing ſigns* of truly *gracious* and *holy affections*.

By the late Rev. JONATHAN EDWARDS, *A. M.* and Preſident of the College of *New-Jerſey*.

To the READER.

1. *THE design of Mr.* Edwards *in the treatise, from which the following extract is made, seems to have been (chiefly, if not altogether) to serve his hypothesis. In three preceding tracts, he had given an account of a glorious work in* New-England ; *of abundance of sinners of every sort and degree, who were in a short time converted to God. But in a few years, a considerable part of these,* turned back as a dog to the vomit. *What was the plain inference to be drawn from this? Why, that a true believer may* make shipwreck of the faith. *How then could he evade the force of this? Truly by eating his own words, and proving, (as well as the nature of the thing would bear) that they were no believers at all!*

2. *In order to this, he heaps together so many curious, subtle, metaphysical distinctions, as are sufficient to puzzle the brain and confound the intellects of all the plain men and women in the universe, and to make them doubt of, if not wholly deny, all the work which God had wrought in their souls.*

3. *Out of this dangerous heap, wherein much wholsome food is mixt with much deadly poison, I have selected many remarks and admonitions, which may be of great use to the children of God.*

May

May God write them in the hearts of all that desire to walk as Christ also walked!

BRISTOL,
Sept. 1, 1773.

PART I.

Concerning the nature of the affections, and their importance in religion.

1 PETER i. 8.

Whom having not seen ye love: in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.

IN these words, the apostle represents the state of mind of the Christians to whom he wrote, under the persecutions they then suffered. These persecutions are what he has respect to in the two preceding verses, when he speaks of *the trial of their faith*, and of *their being in heaviness through manifold temptations.*

Such trials are of three-fold benefit to true religion.

1. The truth of it is manifested by them. They above all things have a tendency to distinguish between true and false religion.

2. They ſerve to diſcover its *beauty* and amiableneſs. True virtue never appears ſo lovely, as when it is moſt oppreſſed: and the excellency of Chriſtianity is never exhibited with ſuch advantage, as when under the greateſt trials.

3. They purify it from evil mixtures. They increaſe its beauty, by freeing it from thoſe things that obſcured its glory.

In the next, the apoſtle obſerves how religion operated in thoſe he wrote to, under their perſecutions, whereby theſe benefits of perſecution appeared. And there are two kinds of exerciſe in them, he takes notice of, wherein the above-mentioned benefits appeared.

1. *Love to Chriſt; whom having not ſeen ye love.* The world wondered what a principle it was, that influenced them to expoſe themſelves to ſo great ſufferings. There was nothing viſible that could induce them thus to ſuffer, and could carry them through ſuch trials. But though there was nothing that the world ſaw, or that they themſelves ſaw with their bodily eyes, that thus ſupported them, yet they had a ſupernatural principle of love to ſomething *unſeen*; they loved Jeſus Chriſt, whom they ſaw ſpiritually.

2. *Joy in Chriſt.* Though their outward ſufferings were grievous, their inward joys were greater.

There are two things which the apoſtle takes notice of concerning this joy. 1. The manner in which it riſes, the way in which Chriſt, though unſeen,

unseen, is the foundation of it, viz. by faith; *in whom, though now ye see him not, yet* believing *ye rejoice.*——2. The nature of it, *unspeakable and full of glory. Unspeakable*—in its *kind*, being supernatural and divine, and so ineffably excellent; the sublimity and excellent sweetness of which, there were no words to set forth.—In its *degree*; it pleasing God to give them this holy joy in a large measure, in their state of persecution. And then it was *full of glory:* although it was unspeakable, something might be said of it, that it was *full of glory*; or, as it is in the original, *glorified joy.* It was a prelibation of the joy of heaven, that filled them with the light of God's glory.

The doctrine I would raise from these words is this, viz.

True religion, in great part, consists in holy affections.

We see, the apostle, in observing those exercises of religion in the Christians he wrote to, which discovered it to be true and excellent, singles out the affections of *love* and *joy.*

Here I would,

I. Shew what is intended by the *affections.*

II. Observe some things which make it evident, that a great part of true religion lies in them.

I. It may be enquired what are the affections?

I answer, they are no other than the more vigorous and sensible exercises of the will.

God

God has endued the ſoul with two faculties: one is, that by which it diſcerns, views, and judges of things; which is called the *underſtanding*. The other is, that by which the ſoul is ſome way inclined with reſpect to the things it views; either is inclined *to them*, or is diſinclined *from them*. This faculty is variouſly named: ſometimes it is called the *inclination:* ſometimes the *will*. The mind, with regard to the exerciſes of this faculty, is often called the *heart*.

The exerciſes of this faculty are of two ſorts; either thoſe by which the ſoul is carried out towards things in *approving* them, being pleaſed with and inclined to them; or thoſe in which it oppoſes them, in *diſapproving* them, and in being diſpleaſed with and averſe from them.

As the exerciſes of the will are various in their *kinds*, ſo they are in their *degrees*. There are ſome exerciſes, wherein the ſoul is carried but a little beyond a ſtate of perfect indifference. There are others wherein the approbation or diſlike are ſtronger; wherein we may riſe higher and higher, till the ſoul comes to act ſo vigorouſly, that (through the laws of the union which the Creator has fixed between ſoul and body) the motion of the blood and animal ſpirits begins to be ſenſibly altered. And they are theſe more vigorous and ſenſible exerciſes of this faculty, that are called the *affections*.

The *will* and the *affections* are not two faculties;

ties; the latter not being essentially distinct from the former.

In every act of the will the soul either likes or dislikes; that liking, if it be in any high degree, is the same with *love*; and that disliking, if in any great degree, the very same with *hatred*. In every act of the will *for* or *towards* something not present, the soul is in some degree inclined to that thing; and that inclination is the same with *desire*.

Such seems to be our nature, that there never is any vigorous exercise of the will, without some effect upon the body, in some alteration of the motion of its fluids, especially of the animal spirits. And on the other hand, the constitution of the body, and the motion of its fluids, may promote the exercise of the affections: but yet it is not the body, but the mind only, that is the proper seat of them.

The *affections* and *passions* are frequently spoken of as the same; and yet there is some difference; *affection* is a word, that in its ordinary signification, is more extensive than *passion*, being used for all vigorous actings of the will; but *passion* for those that are more sudden, and whose effects on the animal spirits are more violent, and by which the mind is less in its own command.

The IId. thing proposed, was to shew, that a great part of true religion lies in the affections. And here

1. What

1. What hath been ſaid of the nature of the affections, might put this matter out of doubt: for who can deny that true religion conſiſts in a great meaſure, in vigorous actings of the *will*, or the fervent exerciſes of the *heart?*

That religion which God requires does not conſiſt in weak, dull, and lifeleſs wiſhes: he inſiſts that we be in good earneſt, *fervent in ſpirit*, and that our hearts be vigorouſly engaged. If our wills and inclinations are not ſtrongly exerciſed, we are nothing. The things of religion are ſo great, that there can be no ſuitableneſs in the exerciſes of the heart, unleſs they be lively and powerful. True religion is evermore a powerful thing; and the power of it appears, in the firſt place, in the inward exerciſes of it in the heart. Hence it is called the *power of godlineſs*, in diſtinction from the external appearances of it, that are *the form*, 2 Tim. iii. 5. The buſineſs of religion is from time to time compared to thoſe exerciſes, wherein men are wont to have their hearts and ſtrength greatly engaged, ſuch as *running*, *wreſtling*, *fighting*, and *warring*. And though true grace has various degrees, yet, every one that hath the power of godlineſs, hath his heart ſo exerciſed towards divine things, that theſe holy exerciſes prevail in him above all natural affections: for every true diſciple of Chriſt, *loves him above father and mother, wife and children, brethren and ſiſters, houſes and lands, yea his own life.*

2. The author of human nature has not only given

given affections to men, but has made them the ſpring of their actions. As the affections not only belong to the human nature, but are a great part of it, ſo holy affections do not only belong to true religion, but are a very great part of it. And as true religion is of a practical nature, and the affections are the ſpring of mens actions, it muſt conſiſt very much in them. The affections we ſee are the ſprings that ſet men a going in all the affairs of life. Take away *theſe*, and there would be no activity among mankind, or any earneſt purſuit whatſoever. And as in worldly things worldly affections are the ſpring of mens actions; ſo in religious matters, the ſpring of their actions are religious affections. He that has knowledge only, without affection, never is engaged in the buſineſs of religion.

3. Nothing is more manifeſt in *fact*, than that the things of religion take hold of mens ſouls, no further than they *affect* them. There are multitudes that often hear of the divine perfections, of the unſpeakable love of God and Chriſt, of heaven and hell, and yet remain as they were before, with no ſenſible alteration, either in heart or practice, becauſe they are not *affected* with what they hear. Yea, there never was any conſiderable change wrought in the mind or converſation of any one that had not his affections moved. Never was there a natural man engaged earneſtly to ſeek ſalvation, while the heart remained unaffected.

4. The holy ſcriptures place religion very much

much in the affections: such as *fear*, *hope*, *love*, *hatred*, *desire*, *joy*, *sorrow*, *gratitude*, *compassion*, and *zeal*: they place so much in godly *fear*, that it is often spoken of, as the character of those that are truly religious, that *they tremble at God's word*, *fear before him*, *are afraid of his judgments*; and a compellation commonly given them in scripture, is, *fearers of God*, or *they that fear the Lord*. And true godliness in general is very often called *the fear of God*. So *hope* in God and his promises is often spoken of, as a considerable part of religion. It is mentioned as one of the three great things of which religion consists, 1 Cor. xiii. 13. It is so great a part, that the apostle says, we are saved by hope, Rom. viii. 24. Hope in the Lord is also frequently mentioned as the character of good men; and this and religious fear are, once and again, joined together, as jointly descriptive of the godly man.—In like manner much is placed in *love*, love to God, and the Lord Jesus Christ, and to people of God and to mankind. The contrary affection of hatred also, as having sin for its object, is spoken of as no inconsiderable part of religion. It is spoken of as that by which true religion may be distinguished; Prov. viii. 13. *The fear of the Lord is to hate evil.* And accordingly the saints are called upon to give evidence of their sincerity by this; Ps. xcvii. 10. *Ye that love the Lord hate evil.* — So holy desire exercised in hungrings, and thirstings after God and holiness,

holineſs, is mentioned as one of thoſe great things which denotes a man truly bleſſed: Matt. v. 6. *Beleſſed are they that do hunger and thirſt after righteouſneſs, for they ſhall be filled.*—So holy joy as an important part of religion, is often preſſed, with great earneſtneſs: and it is mentioned among the principal fruits of the ſpirit Gal. v. 22.

Religious ſorrow, mourning and brokenneſs of heart are alſo frequently ſpoken of as a great part of religion. Again the holy ſcriptures frequently ſpeak of *compaſſion*, or *mercy*, an eſſential thing, inſomuch that a merciful man and a good man are equivalent terms in the bible. Zeal is alſo ſpoken of as an eſſential part of religion. It is ſpoken of as a great thing Chriſt had in view, in giving himſelf for our redemption; Tit. ii. 14. *Who gave himſelf for us, that he might purify unto himſelf a peculiar people, zealous of good works.* And this is ſpoken of as the great thing wanting in the luke-warm Laodiceans, Rev. iii. 15, 16, 19.

They then who would deny that much of true religion lies in the affections muſt throw away the bible, and get ſome other rule by which to judge of the nature of religion.

5. The ſcriptures repreſent religion, as ſummarily comprehended in love, the chief of the affections.

So our bleſſed Saviour in anſwer to the lawyer, who aſked him, which was the great command-

ment

ment of the law, Matt. xxii. 37, 38, 39, 40. *Jesus said unto him, thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind, this is the first, and great commandment; and the second is like unto it, thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets:* which last words signify that these two commandments comprehend all the duty prescribed, and the religion taught in the law and the prophets. The apostle Paul from time to time makes the same representation. He speaks of love as the greatest thing in religion, without which, the greatest knowledge and gifts are vain and worthless, 1 Cor. xiii.

Now though it be true, that the love thus spoken of includes the whole of a right temper, towards God and man; yet it may be considered that this, when in vigorous exercise, is no other than affectionate love. And surely it is such love which Christ speaks of as the sum of all religion. Indeed it cannot be supposed, when this is spoken of as the sum of all religion, that hereby is meant the act, exclusive of the habit, or that the exercise of the understanding is excluded. But it is evident from scripture, that the essence of all true religion lies in *holy love*; and that in this divine affection, and an habitual disposition to it, and those things which are the fruits of it consists the whole of religion.

From hence it clearly appears, that a great part

part of religion conſiſts in the affections; for love is the firſt and chief of them and the fountain of all the reſt. From love ariſes hatred of thoſe things which are contrary to what we love; and from the various exerciſes of love and hatred according to the circumſtances of their objects, ariſe all other affections.

6. He whom God ſent into the world, to be the light of the world, and the perfect example of true religion, even the Lord Jeſus Chriſt, was a perſon who was remarkably of a tender and affectionate heart; and his virtue was expreſſed very much in the exerciſe of holy affections. He was the greateſt inſtance of ardency and ſtrength of *love*, to both God and man, that ever was. They were theſe affections that got the victory, in that mighty conflict, when *he prayed more earneſtly, and offered ſtrong crying and tears*, and wreſtled in tears and in blood. Such was the power of the exerciſes of his holy love, that they were ſtronger than death, and in that great ſtruggle, overcame thoſe ſtrong exerciſes of the natural affections of fear and grief, when he was ſore amazed, and his ſoul was exceeding ſorrowful, even unto death. And he alſo appeared to be full of affection, in the courſe of his life. We read of his great *zeal*, of his *grief* for the ſins of men, and of his *pity* or *compaſſion*. And how ineffably affectionate was that laſt and dying diſcourſe, which Jeſus had with his eleven diſciples the evening before he was crucified? Of all the diſcourſes

diſcourſes ever uttered by the mouth of man, this ſeems to be the moſt affectionate and affecting.

7. The religion of heaven conſiſts much in affection.

There true religion is in its utmoſt purity, and perfection: but according to the ſcripture repreſentation, the religion of heaven conſiſts chiefly in holy *love* and *joy*, and the expreſſion of theſe, in fervent and exalted praiſes.

8. It is an evidence that true religion lies much in the affections of the heart, that the ſcriptures place the ſin of the heart much in *hardneſs of heart*. It was hardneſs of heart that excited grief and diſpleaſure in Chriſt towards the Jews; Mark iii. 5. The reaſon given why the houſe of Iſrael would not obey God, was that they were *hard-hearted*; Ezek. iii. 7. And that great work of God in converſion, is expreſſed once and again, by God's *taking away the heart of ſtone and giving an heart of fleſh*.

Now by a *hard heart*, is plainly meant, a heart, not eaſy to be moved with virtuous affections, like a ſtone, inſenſible and hard to be impreſſed. Hence the hard heart is called a *ſtony heart*, and is oppoſed to an *heart of fleſh*, that is ſenſibly touched and moved. We read of a *hard heart* and a *tender heart*: and doubtleſs we are to underſtand theſe, as contrary to each other. But what is a tender heart but one that is eaſily impreſſed with what ought to affect it?

Upon

Upon the whole I think it abundantly evident that true religion lies very much in the affections. Indeed so much that without holy affection there is no true religion; and no light in the understanding is good, which does not produce holy affection in the heart; no habit or principle is good, which has no such exercise: and no external fruit is good, which does not proceed from such exercises.

Having thus considered the evidence of the proposition laid down, I proceed to some inferences.

1. We may hence learn how great their error is, who are for discarding all religious affections.

Because many that have appeared to have great religious affections, have not manifested a right temper of mind, and have run into many errors, religious affections in general are grown out of credit, as though religion did not at all consist in them. Thus we run from one extreme to another. Sometime back, we were in the other extreme; there was a prevalent disposition to look upon all high religious affections, as eminent exercises of high grace. If persons did but appear to be much moved, so as to be full of religious talk, it was too much the manner, without further examination, to conclude them full of the spirit of God. But of late instead of admiring, it is a thing much more prevalent to *reject* all religious affections *without distinction*. Whereas, though to true religion, there must be something besides affection; yet it consists so much in the affections, that

that there can be no true religion without them. He who has no religious affection is in a ſtate of ſpiritual death and is wholly deſtitute of the ſaving influences of the ſpirit of God.

The manner of ſlighting all religious *affections*, is the way exceedingly to harden the hearts of men, and to encourage them in their ſtupidity and ſenſeleſſneſs. Prejudice againſt them has a tendency to ſtun the life and power of religion, preclude the effect of ordinances, and hold us down in a ſtate of dulneſs. And for perſons to deſpiſe and cry them all down, is the way to ſhut all religion out of their own hearts. They who condemn high affections in others, are not like to have them in themſelves. And they who have but little religious affection, have certainly but little religion; and they who condemn others for their religious affections, and have none themſelves, have no religion.

There are falſe affections, and there are true. A man's having *much affection*, does not prove that he has religion: but his having *no affection*, proves that he has not. The right way, is not to reject all affections, nor to approve all; but to diſtinguiſh between them, approving ſome and rejecting others.

2. If true religion lies much in the *affections*, ſuch means are to be deſired, as have a tendency to move the affections. Such books, and ſuch a way of preaching the word, adminiſtring the ordinances, worſhipping God in prayer, and ſinging

ſinging praiſes, as have a tendency to affect the heart, are much to be deſired.

Indeed there may be ſuch means, as may have a tendency to ſtir up the paſſions of ignorant perſons, and yet no tendency to benefit their ſouls: for they may have a tendency to excite affections, but little or none to excite gracious affections. But undoubtedly, if the things of religion, are exhibited truly, ſo as tends to convey juſt apprehenſions of them, the more they have a tendency to move the affections the better.

3. If true religion lies much in the affections, what cauſe have we to be aſhamed, that we are no more affected with the great things of religion!

God has given to mankind affections, for the ſame purpoſe which he has given all our faculties, viz. that they might be ſubſervient to religion. And yet how common is it among mankind, that their affections are much more exerciſed in other matters than in that! How inſenſible are moſt men, about the great things of another world! How dull are their affections! How cold their love, languid their deſires, and ſmall their gratitude! How can they ſit and hear of the infinite height and depth, length and breadth of the love of God in Chriſt Jeſus, and yet be cold, heavy, and inſenſible! Where are the exerciſes of our affections proper, if not here? What is it

that does not require them? Can any thing be set in our view greater and more important?

If we ought ever to exercise our affections at all, they ought to be exercised about those objects which are most worthy of them. But is there any thing, which men can find in heaven or earth, so worthy to be the objects of their admiration and love, their earnest and longing desires, their hope and their rejoicing, and their fervent zeal, as those things that are held forth to us in the gospel of Jesus Christ? God has so disposed things, in his glorious dispensations, revealed to us in the gospel, as though every thing was contrived to have the greatest possible tendency, to reach our hearts in the most tender part, and move our affections most sensibly. How great cause therefore have we to be humbled to the dust, that we are no more affected!

PART II.

Shewing what are no certain signs that religious affections are truly gracious, or that they are not.

IF any one, on reading what has been said, is ready to acquit himself and say, "I am not "one of those who have no religious affections, "I

"I am often greatly moved with the considera-
"tion of the great things of religion," let him not conclude from this, that he has religious affections. We have already observed, that as we ought not to condemn all affections, so we ought not to approve of all, as though every one that was religiously affected, had the saving influence of the Spirit of God; but to distinguish among religious affections between one sort and another. Now in order to this I would

I. Observe some things which are no signs one way, or other, either that affections are such as religion consists in, or that they are otherwise.

II. I would observe some things, wherein those affections which are spiritual, differ from those which are not.

First, I would take notice of some things which are no signs that affections are gracious, or that they are not.

1. It is no sign, either one way or other, that religious affections are *raised very high*.

Some are ready to condemn all high affections. If persons appear to have their religious affections raised to an extraordinary pitch, they are prejudiced against them, and determine that they are delusions without any farther enquiry. But if true religion lies much in religious affection, then there will be great religious affections where there is a great deal of true religion.

Love is an affection; but will any Christian say, men ought not to love God in a high de-

gree? And will any ſay, that we ought not to have a great hatred of ſin, and a deep ſorrow for it? Or that we ſhould not have very ſtrong deſires after holineſs? Who is there that will go and bleſs God, that he is affected enough with what he has read and heard of the wonderful love of God to rebels in giving his only begotten Son to die for them, and of the dying love of Chriſt; and will pray that he may not be affected with them in any higher degree, becauſe high affections are enthuſiaſtical and ruinous to religion?

Our text ſpeaks of high affections, when it ſpeaks of *rejoicing with joy unſpeakable and full of glory:* here the moſt ſuperlative expreſſions are uſed, that language will afford. And the ſcriptures often require us to exerciſe very high affections; thus in the firſt and great commandment of the law. There is an accumulation of expreſſions, as though words were wanting to expreſs the degree, in which we ought to love God; *thou ſhalt love the Lord thy God, with all thy heart, with all thy ſoul, with all thy mind, and with all thy ſtrength.* We find the moſt eminent ſaints in ſcripture often profeſſing high affections. Thus the pſalmiſt again and again. The apoſtle Paul the ſame. He expreſſes the exerciſe of pity and concern for others, even to *anguiſh of heart*; and ſpeaks of the *exultation* and *triumphs* of his ſoul. It is often foretold of the church in her happy ſeaſons on earth, that ſhe ſhall exceedingly

ingly rejoice. The angels in heaven are exceedingly affected with what they behold and contemplate. They are all as a pure flame of fire, in their love, and in the greatneſs of their joy and gratitude: their praiſes are repreſented, *as the voice of many waters, and the voice of a great thunder.*

From theſe things it appears that religious affections being very high, is no evidence that they have not the nature of true religion. Therefore *they* greatly err who condemn perſons as enthuſiaſts, merely becauſe their affections are very high.

On the other hand, it is no evidence that religious affections are of a ſpiritual nature, becauſe they are great. Great multitudes, who were affected with the miracle of raiſing Lazarus from the dead, were elevated to a high degree, when Jeſus entered into Jeruſalem, and cried with loud voices, *Hoſanna to the Son of David, bleſſed is he that cometh in the name of the the Lord, hoſanna in the higheſt.* But how quickly was this at an end? When this Jeſus ſtands bound, it is not then *hoſanna*, but *crucify, crucify.*

II. It is no ſign that affections have the nature of true religion, or that they have not, that they have *great effects on the body.*

Such are the laws of union of ſoul and body, that the mind can have no vigorous exerciſe, without ſome effect upon the body. Yea, it is queſtionable, whether an embodied ſoul ever ſo

much as thinks one thought, or has any exercise at all, but there is some corresponding motion in some part of the body. Universal experience shews, that the exercise of the affections have in a special manner an effect on the body. And it is not to be wondered at, that very *great* exercises of the affections, should have *great* effects on the body; and that as there are very great affections, both common and spiritual, great effects on the body should arise from both these kinds of affections. However, great effects on the body are no sure evidences that affections are spiritual: for we see that such effects often arise from great affections about temporal things; and if great affections about secular things may have these effects, I know not why we should determine that high affections about religious things cannot have the like effect.

Nor on the other hand, do I know of any reason to determine, that gracious and holy affections, when raised as high as any natural affections, cannot have a great effect on the body. I know of no reason, why being affected with a view of God's glory should not cause the body to faint, as well as being affected with a view of Solomon's glory. There is a great power in spiritual affections: we read of the power which worketh in Christians, and of the effectual working of God's power in them. The text we are upon speaks of *joy unspeakable and full of glory*, And who that considers what man's nature is, and what

what the nature of the affections are, can reasonably doubt but that such unutterable joys may be too mighty for weak dust and ashes?

The psalmist speaking of the vehement religious affections he had, speaks of an effect on his flesh or body, besides what was on his soul, expressly distinguishing one from the other, *My soul thirsteth for thee, my flesh longeth for thee, in a dry and thirsty land where no water is*, Psal. lxxiii. 1.

The prophet Habakkuk speaks of his body's being overborne, by a sense of the majesty of God, Hab. iii. 16. *When I heard, my belly trembled, my lips quivered at the voice, rottenness entered into my bones, and I trembled in myself.*

That such ideas of God's glory, as are sometimes given in this world, have a tendency to overbear the body, is evident, because the scripture gives us an account, that this has actually been the effect of those external manifestations, God has made to some for that end, to give them an idea of his majesty and glory. Such instances we have in the prophet Daniel and the apostle John. Daniel giving an account of an external representation of the glory of Christ, says, Dan. x. 8. *And there remained no strength in me, for my comeliness was turned into corruption, and I retained no strength.* And the apostle John giving an account of a like manifestation made to him, says, Rev. i. 17. *And when I saw him, I fell at his feet as dead.* It is in vain to say here, these were

only external manifeſtations of the glory of Chriſt; for though it be true, yet the end of them was to give an idea of the thing repreſented, the divine glory and majeſty of Chriſt; and thus undoubtedly they improved them, and were affected by them. According to the end, for which God intended theſe outward ſigns, they received by them a great and lively apprehenſion of the real glory and majeſty of God's nature, which they were ſigns of; and thus were greatly affected, their ſouls being ſwallowed up, and their bodies overborne. And I think *they* are very bold and daring, who will ſay God cannot, or will not give the like clear and affecting apprehenſions of the ſame glory and majeſty of his nature, to any of his ſaints, without the intervention of ſuch external ſhadows of it.

Before I leave this head, I would further obſerve, that the ſcripture often makes uſe of bodily effects, to expreſs the ſtrength of holy and ſpiritual affections; ſuch as *trembling* †, *groaning* ‡, *being ſick* §, *crying out* ‖, *panting* ††, and *fainting* ‡‡. Now if it be ſuppoſed that theſe are only figurative expreſſions, to repreſent the degree of affections; yet I hope all will allow, that they are ſuitable figures. Which how could they be, if thoſe ſpiritual affections they are deſigned to repreſent, have no tendency to any ſuch

† Pſal. cxix. 120.
§ Cant. ii. 5.
†† Pſal. xxxviii. 10.
‡ Rom. viii. 26.
‖ Pſal. lxxxiv. 2.
‡‡ Pſal. lxxxiv. 2.

ſuch things? I cannot think God would commonly make uſe of things which are very alien from ſpiritual affections, and are ſhrewd marks of the hand of Satan, as figures, to repreſent the high degree of holy and heavenly affections.

III. It is no ſign that affections are truly gracious, or that they are not, that they cauſe thoſe who have them, to be *fluent*, *fervent*, and *abundant in talking* of the things of religion.

There are many who if they ſee this in others are greatly prejudiced againſt them: their being ſo full of talk, is with them, a ſufficient ground to condemn them as Phariſees or hypocrites. On the other hand, there are many, who if they ſee this effect in any, are forward to determine that they are under the influences of God's Spirit. More eſpecially are they perſuaded of this, if they are not only abundant, but very affectionate and earneſt in their talk.

But this is the fruit of little judgment, as events abundantly ſhew.

That perſons are diſpoſed to be abundant in talking of religion, may be from a *good* cauſe, and it may be from a *bad* one. It may be becauſe their hearts are full of holy affections; for *out of the abundance of the heart the mouth ſpeaketh*; and it may be becauſe they are full of that affection that is not holy. It is the nature of affections, of whatever kind, if they are ſtrong, to diſpoſe perſons to be much in ſpeaking of that which they are affected with, and to ſpeak earneſtly.

And therefore perſons talking abundantly and fervently about religious things, can be an evidence of no more than this, that they are much affected with them, which may be, and yet there be no great grace.

A perſon may be full of talk of his own experience, falling upon it, in all companies, and when it is ſo, it is rather a dark ſign than a good one: as a tree that is over-full of leaves ſeldom bears much fruit.

IV. It is no ſign that affections are gracious, or that they are otherwiſe, that perſons *did not make them* themſelves, or *excite them of their own contrivance*, and by their own ſtrength.

There are many that condemn all affections which are excited in a way that the ſubjects of them can give no account of, as not ſeeming to be the natural conſequence of the principles of human nature, in ſuch circumſtances; but to be from the influence of ſome extrinſic power upon their minds. How greatly has the doctrine of ſenſibly perceiving the immediate power of the Spirit of God, been ridiculed? Many ſay the manner of the Spirit of God is to co-operate in a ſilent, ſecret, and undiſcernable way, with the uſe of means and our own endeavours; ſo that there is no diſtinguiſhing between the influences of the Spirit of God, and the natural operations of our own minds.

And it is true, that for any to expect the influences of the Spirit, without a diligent improvement

provement of the appointed means, is presumption: and to expect that he will operate upon their minds, without means subservient to the effect, is enthusiastical. It is also undoubtedly true, that the Spirit of God is very various in the manner and circumstances of his operations, and that sometimes he operates in a way more secret, and gradual, than at others.

But if there be indeed a power, different from the power of all means and instruments, and above the power of nature, which is requisite in order to the production of saving grace in the heart; then it is not unreasonable to suppose, that this should frequently be produced after such a manner, as to make it manifest, that it is so. If grace be indeed owing to an intrinsic agent, why is it unreasonable to suppose it should seem to be so to them who are the subjects of it? Is it a strange thing, that it should seem to be as it is? When grace is the workmanship of the Almighty, is it strange that it should seem to them who are subjects of it, agreeable to truth? And if persons tell of effects in their own minds, that seem to them not to be from the natural operation of their minds, but from the supernatural power of some other agent, should it at once be looked upon as a sure evidence of delusion, because things seem to them to be as they are? Yet this is the objection which is made: it is looked upon as a clear evidence that the affections many persons have, are not from such a cause, because they seem to

them to be from that cauſe: they declare that what they are conſcious of, ſeems to them to be not from themſelves, but from the mighty power of God; and others from hence determine what they experience is not from God, but from themſelves, or from the devil.

If grace in the ſoul is ſo the effect of God's power, that it is fitly compared to thoſe effects, which are fartheſt from being owing to any ſtrength in the ſubject, ſuch as *a generation*, or *a being begotten*, and *a reſurrection*, or *a being raiſed from the dead, and a creation*, or *a being brought out of nothing into being*; then why ſhould the Almighty, in ſo great a work of his power, ſo carefully hide his power, that the ſubjects of it ſhould be able to diſcern nothing of it? Or what reaſon have any to determine that he does ſo? It is frequently God's manner to make his hand viſible, that he alone might be exalted, and that the excellency of the power might be of God and not of man. So it was, among other works, in that great one, his converting the Heathen world, after all the endeavours of philoſophers had proved in vain, for many ages, and it was become abundantly evident that the world was utterly helpleſs, by any thing but the mighty power of God. And ſo it was in moſt of the converſions of particular perſons we have an account of in the New Teſtament: they were not wrought on in a ſilent, ſecret, gradual, and inſenſible manner; but with thoſe manifeſt evi-

evidences of a ſupernatural power, wonderfully and ſuddenly cauſing a great change, which in theſe days are looked upon as certain ſigns of deluſion.

The apoſtle in Eph. i. 18, 19. ſpeaks of God's enlightning the minds of Chriſtians, and ſo bringing them to believe in Chriſt, that they *might know* the exceeding greatneſs of his power to them who believe. He can mean nothing elſe than *that they might know by experience.* But if Chriſtians know this power by experience, then they feel it, and diſcern it, as ſenſibly diſtinguiſhable from the natural operations of their own minds; which is not agreeable to the notion of God's operating always ſo ſecretly and undiſcernibly, that it cannot be known to be the influence of any extrinſic power, any otherwiſe than as they may argue it from ſcripture.

So that it is unreaſonable and unſcriptural, to determine that affections are not from God's Spirit, becauſe they are not ſenſibly from the perſons themſelves, that are the ſubjects of them.

On the other hand, it is no evidence that affections are gracious, that they are not purpoſely produced by thoſe who are the ſubjects of them, or that they ariſe in their minds in a manner they cannot account for.

There are ſome who make this an argument in their own favour, they ſay, "I am ſure I did "not make it myſelf: it was no contrivance of "mine:

" mine: it came when I thought nothing of it: " if I might have the world for it, I can't make " it again when I pleaſe;"—and hence they determine that what they have experienced, muſt be from the influence of the Spirit of God, but this does not follow. There are other ſpirits who have influence on the minds of men, beſides the Holy Ghoſt. There are many falſe ſpirits, who with great ſubtilty and power, mimic the operations of the Spirit of God. And there are many of Satan's operations, which are diſtinguiſhable from the voluntary exerciſes of mens own minds. They are ſo in thoſe dreadful and horrid ſuggeſtions, with which he follows many perſons. And the power of Satan may be as immediate in falſe comforts and joys; and often is ſo in fact.

And where neither a good nor evil ſpirit have any immediate hand, perſons, of a weak and vapoury habit of body, may have ſtrong apprehenſions and ſtrong affections unaccountably ariſing, which are not voluntarily produced by themſelves.

V. It is no ſign that religious affections are truly ſpiritual, or they are not, that they *come with texts of ſcripture, remarkably brought to the mind.*

It is no ſign that affections are not gracious, that they are occaſioned by ſcriptures ſo coming to the mind.

On the other hand, neither, is it any ſign that affections

affections are gracious, that they arise on occasion of scriptures brought suddenly and wonderfully to the mind. Some seem to look upon this as a good evidence: and will say, "there were such and such sweet promises brought to my mind; they came suddenly as if they were spoke to me: I had no hand in it: I was not thinking of it: I did not know at first that it was scripture." And it may be they will add, "one scripture came flowing in after another, and so texts all over the bible, the most sweet and pleasant, the most apt and suitable which could be devised. Thus they think they have undoubted evidence that their state is good. But where is there any such rule to be found in the bible.

What evidence is there that the devil cannot bring texts to the mind, and misapply them, to deceive persons? If he has power to bring any words at all to persons minds, he may have power to bring words contained in the bible. If he was permitted to put Christ himself in mind of texts of scripture to tempt him, what reason have we to determine that he may not do the same to men. And if he may abuse one text of scripture so he may another. And if he can bring one comfortable text to the mind, so he may a thousand; and may choose out such as tend most to serve his purpose, and may heap up scripture promises, tending according to the perverse application he makes of them, wonderfully to remove the rising

riſing doubts, and to confirm the falſe joy and confidence of a poor deluded ſinner.

VI. It is no evidence that religious affections are ſaving, or that they are otherwiſe, that there is *an appearance of love* in them.

No Chriſtians pretend, that this is an argument againſt the ſaving nature of religious affections. But on the other hand, there are ſome who ſuppoſe, it is a good evidence, that affections are from the ſaving influences of the Holy Ghoſt. Their argument is, that *Satan cannot love*, this affection being directly contrary to his nature. And it is true nothing is more excellent than a ſpirit of Chriſtian love; it is that by which we are moſt conformed to heaven, and moſt contrary to hell and the devil. But yet it is ill arguing from hence, that there are no counterfeits of it. And the ſubtilty of Satan, and mens deceitful hearts, are wont chiefly to be exerciſed in counterfeiting thoſe virtues and graces that are in higheſt repute. And there are none it may be that have more counterfeits than love and humility.

VII. Perſons having religious affections of *many kinds, accompanying one another*, is not ſufficient to determine whether they are real believers or no.

Though falſe religion is wont to be maimed and monſtrous, and not to have that entireneſs and ſymmetry of parts, which is to be ſeen in true religion; yet there may be a great variety of

of falſe affections together, that may reſemble gracious ones.

There are ſlight touches of all kinds of gracious affections, as of *love to God, and love to the brethren*, ſo of *godly ſorrow for ſin*, as in the children of Iſrael in the wilderneſs; ſo of ſpiritual joy, as in the ſtony-ground hearers. So unbelievers may have earneſt religious *deſires*, like Balaam's, which he expreſſes under an extraordinary view that he had of the eſtate of God's people, as diſtinguiſhed from all the reſt of the world, Numb. xxiii. 9, 10.

And as men, while in a ſtate of nature are capable of a reſemblance of all kinds of religious affections, ſo nothing hinders but that they may have many of them together.

VIII. Nothing can certainly be determined concerning the nature of the affections by this, that *comforts* and *joys* follow *awakenings* and *convictions* of conſcience.

Many perſons ſeem to be prejudiced againſt affections and experiences, that come in ſuch a method, as has been much inſiſted on by many divines; firſt ſuch awakenings, fears and awful apprehenſions, followed with ſuch humblings, in a ſenſe of total ſinfulneſs and helpleſſneſs, and then ſuch light and comfort: they look upon all ſuch ſchemes, laying down ſuch methods and ſteps, to be of mens deviſing: and particularly if high affections of joy follow great diſtreſs and terror, it is made by many an argument againſt

thoſe

thoſe affections. But ſuch prejudices and objections are without reaſon or ſcripture. Surely it cannot be unreaſonable to ſuppoſe, that before God delivers perſons from a ſtate of ſin, and expoſedneſs to eternal deſtruction, he ſhould give them ſome ſenſe of the evil he delivers them from; and that they ſhould be firſt ſenſible of their abſolute neceſſity, and afterwards of Chriſt's ſufficiency, and God's mercy through him.

And that it is God's manner of dealing with men, *to lead them into a wilderneſs, before he ſpeaks comfortably to them*, and ſo to order it, that they be brought into diſtreſs, and made to ſee their own helpleſſneſs, and abſolute dependance on his grace, before he works any great deliverance for them, is abundantly manifeſt by the ſcripture. Backſliding Iſrael, before God heals them are brought to *acknowledge that they have ſinned, and have not obeyed the voice of the Lord*; and to ſee *that they lie down in their ſhame and that confuſion covers them*, and *that in vain is ſalvation hoped for from the hills and from the multitude of mountains*, and that God only can ſave them; Jer. iii. 23, 24, 25.

But there are many things in ſcripture which directly ſhew that this is God's ordinary manner in working ſalvation for the ſouls of men, and in the manifeſtations he makes of himſelf and of his mercy in Chriſt, in the ordinary works of his grace on the hearts of ſinners. An old inveterate wound muſt be ſearched to the bottom, in order

order to healing; and the ſcripture compares ſin, the wound of the ſoul, to this, and ſpeaks of healing this wound without ſearching it, as vain and deceitful; Jer. viii. 11. When John the Baptiſt came to prepare the way for Chriſt, and prepare mens hearts for his reception, he did it, by ſhewing them their ſins, and by bringing the ſelf-righteous Jews off from their own righteouſneſs, telling them that they were a *generation of vipers*, and ſhewing them their danger of *the wrath to come*.

And if it be indeed God's manner (as the foregoing conſiderations ſhew) before he gives men the comfort of a deliverance from their ſin and miſery, to give them a conſiderable ſenſe of the greatneſs and dreadfulneſs of thoſe evils, and their extreme wretchedneſs by reaſon of them: ſurely it is not unreaſonable to ſuppoſe, that perſons, at leaſt often, while under theſe views, ſhould have great diſtreſs of mind; eſpecially if it be conſidered what theſe evils are, that they have a view of, which are no other than great and manifold ſins, againſt the infinite majeſty of the great Jehovah, and the ſuffering of the fierceneſs of his wrath to all eternity. And we have many plain inſtances in ſcripture, of perſons that have been actually brought into extreme diſtreſs, by ſuch convictions, before they have received ſaving conſolations: as the multitude at Jeruſalem, who were *pricked in their heart, and ſaid unto*

to Peter, and the reſt of the apoſtles, men and brethren what ſhall we do? And the apoſtle Paul, *who trembled and was aſtoniſhed*, before he was comforted; and the *jailor* when *he called for a light, and ſprang in, and came trembling, and fell down before Paul and Silas, and ſaid, Sirs, what muſt I do to be ſaved?*

From theſe things it appears unreaſonable, to make this an objection againſt the truth and ſpiritual nature of the comfortable and joyful affections which any have, that they follow awful apprehenſions and diſtreſſes.

And on the other hand, it is no evidence that comforts and joys are right, becauſe they ſucceed great terrors, and fears of hell. This ſeems to be what ſome perſons lay great weight upon; eſteeming great terrors an evidence of a great work wrought on the heart, well preparing the way for ſolid comfort; not conſidering that terror and a conviction of conſcience, are different things: for though convictions of conſcience do often cauſe terror, yet they do not conſiſt in it; and terrors do often ariſe from other cauſes. Convictions of conſcience, through the influences of God's Spirit, conſiſt in conviction of ſinfulneſs of heart and practice, and of the dreadfulneſs of ſin, as committed againſt a God of terrible majeſty, infinite holineſs, and hatred of ſin, and ſtrict juſtice in puniſhing of it. But there are ſome perſons that have frightful apprehenſions of hell, a dreadful

dreadful pit ready to ſwallow them up, and flames juſt ready to lay hold of them, who at the ſame time ſeem to have very little enlightnings of conſcience, really convincing them of their ſinfulneſs of heart and life.

Nay, ſome ſpeak of a great ſight they have of their wickedneſs, who really, when the matter comes to be well examined, are found to have little or no convictions of conſcience. They tell of a dreadful hard heart, when they have none of thoſe things in their thoughts, wherein the hardneſs of mens hearts conſiſt. They tell of a dreadful load and ſink of ſin within them, when if the matter is carefully inquired into, they have not in view any thing wherein the corruption of nature does truly conſiſt, nor any thought of any particular thing wherein their hearts are ſinfully defective.

And if perſons have had great terrors, which really have been from the convincing influences of the Spirit, it does not thence follow that their terrors muſt needs end in true comfort. The unmortified corruption of the heart may quench the Spirit of God (after he has been ſtriving) by leading men to preſumptuous, and ſelf-exalting hopes and joys, as well as otherwiſe.

And as ſeeming diſtinctneſs, as to ſteps and method, is no certain ſign that a perſon is *converted*; ſo the being without it, is no evidence that a perſon is *not converted*. For though it might be made evident on ſcripture principles, that a ſinner

a ſinner cannot heartily receive Chriſt as his Saviour, who is not convinced of his ſin and miſery, and of his own emptineſs and helpleſſneſs, and his juſt deſert of eternal condemnation; and that therefore ſuch convictions muſt be ſomeway *implied* in what is wrought in his ſoul; yet it is not neceſſary, that all thoſe things which are implied in an act of faith in Chriſt muſt be diſtinctly wrought in the ſoul, in ſo many ſucceſſive works of the Spirit that ſhall be, each one, plain and manifeſt, in all who are truly converted. On the contrary ſometimes the change made at firſt is like a confuſed chaos, ſo that we know not what to make of it. The manner of the Spirit's proceeding in them that are born of the Spirit, is very often exceeding myſterious; we as it were, hear the ſound of it, the effect of it is diſcernible, but no man can tell whence it came, or whither it went. It is oftentimes as difficult to know the way of the Spirit in the new birth, as in the firſt birth: Eccl. xi. 5. *As thou knoweſt not what is the way of the ſpirit, or how the bones do grow in the womb of her that is with child: even ſo thou knoweſt not the work of God, that worketh all.*

What we have principally to do with, in our inquiries into our own ſtate, or in the directions we give to others, is the *nature* of the effect that God has brought to paſs in the ſoul. As to the ſteps which the Spirit of God took to bring that effect to paſs, we may leave them to him. We are often in ſcripture expreſſly directed to try ourſelves

ourſelves by the *nature* of the fruits of the Spirit; but no where by the Spirit's *method* of producing them. Many greatly err in their notions of a clear work of converſion, calling that a clear work, where the ſucceſſive ſteps of influence, and method of experience is clear: whereas that indeed is the cleareſt work, (not where the order of *doing* is cleareſt, but) where the ſpiritual and divine nature of the work *done*, and effect *wrought*, is moſt clear.

IX. It is no certain ſign, that religious affections have the nature of true religion, or have not, that they diſpoſe perſons to *ſpend much time in religion, and to be zealouſly engaged in the external duties of worſhip.*

This has very unreaſonably been looked upon as an argument, againſt the religious affections which ſome have had, that they ſpend ſo much time in reading, praying, ſinging, hearing ſermons, and the like. It is plain from ſcripture that the tendency of true grace is to cauſe perſons much to delight in ſuch exerciſes. Grace had this effect upon the primitive Chriſtians in Jeruſalem; Acts ii. 46, 47. *And they continuing daily, with one accord in the temple, and breaking bread from houſe to houſe, did eat their meat with gladneſs, and ſingleneſs of heart praiſing God.* It made Daniel and David delight in prayer, and ſolemnly attend it three times a day. It makes the ſaints delight in ſinging praiſes to God; Pſ. cxlvii. 1. *Praiſe ye the Lord, for it is good to*

ſing

ſing praiſes unto our God, for it is pleaſant, and praiſe is comely. It makes them delight to hear the word of God, and leads them to love public worſhip.

This is the nature of true grace. But yet on the other hand, perſons being diſpoſed to abound, and to be zealouſly engaged in the external exerciſes of religion, and to ſpend much time in them, is no ſure evidence of grace. So it was with the Phariſees, who *made long prayers, and faſted twice a week.* And Ezekiel's hearers delighted in hearing him, and *with their mouth ſhewed much love, while they did not the things he ſaid, and their hearts went after their covetouſneſs*; Ezek. xxxiii.

Experience ſhews that perſons, from falſe religion, may be inclined to be abundant in the external exerciſes of religion; yea to give themſelves up to them, and devote almoſt their whole time to them.

X. Nothing can be certainly known of the nature of religious affections by this, that they *much diſpoſe perſons with their mouths to praiſe and glorify God.*

This is implied in what has been juſt now obſerved, but becauſe many look upon it as a bright evidence of gracious affection, when perſons appear greatly diſpoſed to praiſe God, and affectionately to call on others to do it, I thought it deſerved a more particular conſideration.

No chriſtian will make it an argument againſt a perſon

a perſon, that he ſeems to have ſuch a diſpoſition. Nor can it reaſonably be looked upon as an evidence, if thoſe things that have been already obſerved be conſidered. But it will appear more evidently that this is no certain ſign of grace, if we conſider what inſtances the ſcripture gives us of it, we often have an account of this in the multitude that were preſent when Chriſt preached and wrought miracles: they *glorified God ſaying we never ſaw it on this faſhion*; Mark ii. 12. The children of Iſrael at the Red-ſea, *ſang God's praiſe, but ſoon forgat his works. And the Jews in Ezekiel's time, with their mouth ſhewed much love, while their heart went after their coveteouſneſs.*

XI. It is no ſign that affections are right, or that they are wrong, that the perſons that have them, *are exceeding confident that what they experience is divine, and that they are in a good eſtate.*

It is an argument with ſome againſt perſons that they are deluded, if they pretend to be aſſured of their good eſtate and to be carried beyond all doubting of the favour of God; ſuppoſing that there is no ſuch thing to be expected in the church of God, as a full aſſurance of hope; unleſs it be in ſome very extraordinary circumſtances, as in the caſe of martyrdom: contrary to the plaineſt ſcripture evidence. It is manifeſt that it was a common thing for the ſaints, that we have a particular account of in ſcripture, to be

aſſured. God in the plaineſt manner, revealed and teſtified his ſpecial favour to Noah, Abraham, Iſaac, Jacob, Moſes, Daniel, and others. Job often ſpeaks with the greateſt aſſurance. David, throughout the book of pſalms, almoſt every where ſpeaks in the moſt poſitive manner of God as his God. Hezekiah appeals to God, as one that knew, *he had walked before him in truth and with a perfect heart*: 2 Kings xx. 3. The apoſtle Paul, through all his epiſtles, ſpeaks in an aſſured ſtrain: ever ſpeaking poſitively of his ſpecial relation to Chriſt, and his intereſt in and expectation of the future reward.

The nature of the covenant of grace, and God's declared ends in that covenant, plainly ſhew it to be God's deſign, to make ample proviſion for having an aſſured hope of eternal life, while upon earth. The promiſes are full, often repeated, and various ways exhibited; and there are many witneſſes and many ſeals; and God has confirmed his promiſes with an oath: and his declared deſign in all this is that the heirs of the promiſes might have an undoubting hope, and full aſſurance of their future glory.

Moreover all Chriſtians are directed to give all diligence to make their calling and election ſure, and are told how they may do it, 2 Pet. i. 5—8. And it is ſpoken of as a thing very unbecoming Chriſtians, not to know whether Chriſt be in them or no; 2 Cor. xiii. 5. To add no more, it is manifeſt, that Chriſtians knowing their intereſts in the ſaving benefits of Chriſtianity is a thing

thing ordinarily attainable, becauſe the apoſtles tell us by what means common Chriſtians (and not only apoſtles and martyrs) were wont to know this. See 1 Cor. ii. 12. 1 John ii. 3, 5. Chap. iii. 14. 19, 24. Chap. iv. 13. and Chap. v. 2, 19.

Therefore it muſt needs be very unreaſonable to determine, that perſons are hypocrites, becauſe they ſeem to be out of doubt of their ſalvation.

On the other hand, it is no ſufficient reaſon to determine that men are ſaints, becauſe they have an exceeding confidence that their ſtate is good. Nothing can certainly be argued from their confidence, how great and ſtrong ſoever it be. If we ſee a man that commonly ſpeaks in the moſt bold language in prayer, with whom it is common to uſe the moſt confident expeſſions ſuch as *I know certainly that God is my father : I know I ſhall go to heaven as well as if I was there*, and that ſeems to have done for ever with any examination into his ſtate, as a thing ſufficiently known, and to contemn all that ſo much as intimate, there is ſome reaſon to doubt whether all is right ; ſuch things are no ſigns at all that it is indeed ſo. Such an over-bearing and violent ſort of confidence as this, has not the countenance of a true Chriſtian aſſurance : it favours more of the ſpirit of the phariſees, who never doubted but that they were ſaints. If they had more of the ſpirit of the publican with their confidence, it would have

more of the aſpect of one that has no confidence in himſelf.

There are two ſorts of ſelf-deceivers, one that are deceived with their outward morality and external religion; the other are thoſe who are deceived with diſcoveries and elevations, who often cry down works, and mens own righteouſneſs, and talk much of free grace; but at the ſame time make a righteouſneſs of their diſcoveries, and of their humiliation, and exalt themſelves to heaven with them. Of theſe two, the latter are the worſt; for they are commonly by far the moſt confident and with the moſt difficulty brought off from it: I have ſcarcely known the inſtance of ſuch a one, in my life, that has been undeceived. The chief grounds of the confidence of many of them are impulſes, and ſuppoſed revelations, ſometimes with texts of ſcripture, and ſometimes without. Theſe impulſes they have called the witneſs of the Spirit. And it is found by abundant experience, that thoſe who are led away by impulſes and imagined revelations are extremely confident; for they ſuppoſe that the great Jehovah has declared theſe things to them, and that having his immediate teſtimony, a ſtrong confidence is the higheſt virtue. Hence they are bold to ſay, *I know this or that*; *I know certainly*; *I am as ſure as that I have a being*; and they deſpiſe all argument and inquiry in the caſe. And above all things elſe, it is eaſy to be accounted for that impreſſions and impulſes

impulſes about that which is ſo pleaſing, ſo ſuiting their ſelf-love and pride, as their being the dear children of God, ſhould make them ſtrongly confident; eſpecially when they have with their impulſes and revelations high affections, which they take to be the moſt eminent exerciſes of grace.

The confidence of many of this ſort of men, is like the confidence of ſome mad men who think they are kings: they will maintain it againſt all manner of reaſon and evidence. And in one ſenſe, it is much more immoveable than a truly gracious aſſurance, which is not upheld, but by the ſouls being kept in a holy frame, and grace maintained in a lively exerciſe. If the Chriſtian falls into a lifeleſs frame, and grace decays, he loſes his aſſurance: but this confidence will not be ſhaken by ſin; and ſome maintain their boldneſs in their hope, in the moſt wicked ways, which is a ſure evidence of their deluſions.

*Here I cannot but obſerve, that there are certain doctrines often preached which need to be delivered with more caution and explanation than they frequently are: for as they are by many underſtood, they tend greatly to eſtabliſh this falſe confidence. The doctrines I ſpeak of are thoſe of *Chriſtians living by faith not by ſight*; *their giving glory to God by truſting him in the dark*; *living upon Chriſt, and not upon experiences: not making their good frames the foundation of their* faith: which are excellent doctrines when rightly underſtood, but corrupt and

deſtructive as many underſtand them. The ſcripture ſpeaks of living, or walking by faith, and not by ſight, in no other way than theſe, viz. a being governed by a reſpect to eternal things, that are the objects of faith and are not ſeen, and not by a reſpect to temporal things, which are ſeen; a believing things revealed that we never ſaw with bodily eyes; and alſo living by faith in the promiſe of future things, without yet ſeeing or enjoying the things promiſed. This will be evident to any one that looks over the ſcriptures which ſpeak of faith in oppoſition to ſight; as 2 Cor. iv. 18. and v. 7. Heb. xi. 1. 8, 13, 17. 27, 29. Rom. viii. 24, John xx. 29. But this doctrine as it is underſtood by many is, that Chriſtians ought firmly to believe and truſt in God without ſpiritual ſight or light, and although they are in a dark dead frame, and for the preſent have no ſpiritual diſcoveries. It is truly the duty of thoſe who are thus in darkneſs, to come out of darkneſs into light and believe. But that they ſhould confidently believe, while they remain without ſpiritual light or ſight, is an antiſcriptural and abſurd doctrine. The ſcripture is ignorant of any faith in Chriſt of the operation of God, that is not founded in a ſpiritual ſight of Chriſt. True faith in Chriſt is never exerciſed, any further than perſons *behold as in a glaſs, the glory of the Lord*, and have *the knowledge of the glory of God in the face of Jeſus Chriſt*,

Chriſt, 2 Cor. iii. 18. and iv. 6. That faith which is without ſpiritual light, is not the faith of the children of light, but the preſumption of the children of darkneſs. And therefore to preſs perſons to believe, without any ſpiritual light or ſight, greatly helps forward the deluſions of the prince of darkneſs. Men not only cannot exercife faith without ſpiritual light, but they can exercife faith only juſt in ſuch proportion as they have ſpiritual light. Men will truſt in God no further than they know him; and they cannot be in the exercife of faith in him one ace further than they have a ſight of his fullneſs and faithfulneſs *in exercife*. Nor can they have the exercife of truſt in God, any further than they are in a *gracious frame*. They that are in a dead carnal frame, doubtleſs ought to truſt in God: becauſe that would be the ſame thing as coming out of their bad frame, and turning to God; but to exhort men confidently to truſt in God, and ſo hold up their hope and peace, though they are not in a gracious frame, and continue not to be in it, is the ſame thing in effect as to exhort them confidently to truſt in God, but not with a gracious truſt; and what is that but a wicked preſumption?

* It is true, it is the duty of God's people to truſt in him, when in darkneſs, in this ſenſe they ought to truſt in God when the aſpects of his providence are dark, and look as though God had forſaken them, and when many clouds gather, and many enemies ſurround them with a

formidable appearance, and when all circumſtances ſeem to render the promiſes of God difficult to be fulfilled. And God muſt be truſted out of ſight, when we cannot ſee which way it is poſſible for him to fulfil his word, as every thing but God's mere word makes it look unlikely, ſo that if perſons believe, they muſt hope againſt hope. Thus the antient Patriarchs, thus Job, David, Jeremiah, Daniel, Shadrach, Meſhech, Abednego, and the apoſtle Paul, gave glory to God, by truſting in him in darkneſs. But how different a thing is this from truſting in God without ſpiritual ſight, and being at the ſame time in a dead and carnal frame!

* There is alſo ſuch a thing as ſpiritual light being let into the ſoul, in one way, when it is not in another; and ſo there is ſuch a thing as believers truſting in God, and alſo knowing their good eſtate, when they are deſtitute of ſome kinds of experience. As for inſtance, they may have clear views of God's ſufficiency and faithfulneſs, and ſo confidently truſt in him, and know that they are his children, and at the ſame time not have thoſe clear ideas of his love, as at other times: for it was thus with Chriſt himſelf in his laſt paſſion. But how different things are theſe from confidently truſting in God without ſpiritual light or experience?

* Thoſe that thus inſiſt on perſons living by faith, when they have no experience and are in very bad frames, are alſo very abſurd in their notions

tions of faith. What they mean by faith is, believing that they are in a good eſtate. Hence they count it a dreadful ſin for them to doubt of their eſtate, whatever frames they are in, and whatever things they do, becauſe it is the great and heinous ſin of unbelief; and he is the beſt man and puts moſt honour upon God, that maintains his hope of his good eſtate the moſt confidently, when he has the leaſt light or experience, that is to ſay, when he is in the worſe frame; becauſe forſooth, that is a ſign that he is ſtrong in faith, giving glory to God, and againſt hope believes in hope. But what bible do they learn this notion of faith out of, that it is a man's confidently believing that he is in a good eſtate? If this be faith, the Phariſees had faith in an eminent degree. The ſcripture repreſents faith, as that by which men are *brought into* a good eſtate, and therefore it cannot be the ſame thing, as believing that they *are already* in one. To ſuppoſe that faith conſiſts in perſons believing that they are in a good eſtate, is in effect the ſame thing, as to ſuppoſe that faith conſiſts in a perſon's believing that he has faith, or in believing that he believes.

* Men are doubtleſs to blame for being in a dead carnal frame; but when they are in ſuch a frame, when they have no ſenſible experience of the exerciſes of grace, but on the contrary are under the prevalency of their luſts, and an unchriſtian ſpirit, they are not to blame for doubt-

ing of their ſtate. It is as impoſſible in the nature of things, that a holy and chriſtian hope ſhould be kept alive, in its clearneſs and ſtrength, in ſuch circumſtances, as it is, to maintain the bright ſunſhine in the air, when the ſun is gone down. Diſtant experiences, when darkened by preſent prevailing corruption, will never keep alive a gracious confidence, for it ſickens and decays upon it. Nor is it at all to be lamented that perſons doubt of their ſtate in ſuch circumſtances; but on the contrary, it is deſirable, and every way beſt that they ſhould. It is agreeable to that wiſe and merciful conſtitution of things, which God hath eſtabliſhed, that it ſhould be ſo. For ſo hath God conſtituted things in his diſpenſations towards his people, that when their *love* decays and the exerciſes of it fail, or become weak, *fear* ſhould ariſe; for then they need it to reſtrain them from ſin, and to excite them to care for their ſouls and to watchfulneſs and diligence in religion. But God hath ſo ordered that when *love* riſes and is vigorous, then *fear* ſhould vaniſh; for then they need it not, being actuated by a more excellent principle. There are no other principles, which human nature is under the influence of, that will ever make men conſcientious, but one of theſe two, *fear* or *love*: and therefore if one of theſe ſhould not prevail as the other decayed, when love is aſleep we ſhould be expoſed indeed: and therefore God has wiſely ordained, that theſe two oppoſite principles

ſhould

ſhould riſe and fall, like the two oppoſite ſcales of a balance. Love is the *ſpirit of adoption* or the child-like principle: if that ſlumbers, men fall under fear, which is the *ſpirit of bondage*, or the ſervile principle: and ſo on the contrary. And if love, or the ſpirit of adoption, be carried to a great height, it drives away all fear; agreeable to that of the apoſtle, 1 John iv. 18. *There is no fear in love, but perfect love caſts out fear.* The two oppoſite principles of ſin and holy love, bring hope and fear into the hearts of God's children, in proportion as they prevail; that is, without ſomething accidental intervening, as melancholy, ignorance, prejudices of education, wrong inſtruction, falſe principles, or peculiar temptations.

* Fear is caſt out by the Spirt of God, no other way than by the prevailing of love; nor is peace ever maintained by his Spirit when love is aſleep. At ſuch a time, in vain are all our ſelf-examinations, and poring on paſt experiences, in order to get aſſurance: for it is contrary to the nature of things, as God hath conſtituted them, that we ſhould have aſſurance at ſuch a time.

* They therefore directly thwart God's wiſe conſtitution of things, who exhort others to be confident in their hope when in dead frames, under a notion of *living by faith*, and *not by ſight*, and *truſting God in the dark*, and *living upon Chriſt and not upon experiences*; and warn them not

to doubt of their good eſtate, leaſt they ſhould be guilty of the dreadful ſin of unbelief. And it has a direct tendency to prevent their ever calling their ſtate in queſtion, how much ſoever wickedneſs reigns in their hearts or lives, under a notion of honouring God by *hoping againſt hope*, and confidently truſting in God.

But to return from this digreſſion, I would mention one thing more under this general head.

XII. Nothing can be certainly concluded concerning the nature of religious affections, from this, that *the outward manifeſtations of them, and the relation perſons give of them, are very affecting, and ſuch as greatly win the heart.*

Even true ſaints have not ſuch a ſpirit of diſcerning, that they can certainly determine who are godly, and who are not: for though they know experimentally what true religion is, in the internal exerciſes of it; yet theſe are what they can neither feel nor ſee, in the heart of another. There is nothing in others, that comes within their view, but outward appearances; but the ſcripture plainly intimates that judging by outward appearances, is at beſt uncertain.

Before I finiſh this head, I would ſpeak ſomething to a ſtrange notion ſome have given into, of certainly knowing the good eſtate that others are in, as though it was immediately revealed to them

them from heaven, by their love flowing out to them in an extraordinary manner. They argue thus, that their love being very ſenſible, may be certainly known by them who feel it, to be a true Chriſtian love; and if it be a true Chriſtian love, the Spirit of God muſt be the author of it; and inaſmuch as the Spirit of God, who knows certainly whether others are the children of God or no; it muſt needs be that this infallible Spirit who deceives none, knows that perſon is a child of God. But ſuch perſons might be convinced of the falſeneſs of their reaſoning, if they would conſider whether it be not their duty, to love thoſe as the children of God who they think are ſo, and whom they have no reaſon to think otherwiſe, though God who ſearches the hearts knows them not to be his children? If it be their duty, then it is good, and the want of it is ſin; and therefore, the Spirit of God may be the author of it: the Spirit of God, without being a ſpirit of falſhood, may in ſuch a caſe aſſiſt a perſon to do his duty, and keep him from ſin.

PART. III.

Shewing what are diſtinguiſhing ſigns of truly gracious and holy affections.

I Come now to the ſecond thing appertaining to the *trial* of religious affections, viz. to take notice of ſome things, wherein thoſe affections that are ſpiritual and gracious, differ from thoſe that are not ſo.

I. Affections truly ſpiritual and gracious, ariſe from thoſe influences and operations on the heart, which are *ſpiritual*, *divine*, and *ſupernatural*.

We find that thoſe who are ſanctified by the Spirit of God, are in the New Teſtament called *ſpiritual* perſons; and their being *ſpiritual* is ſpoken of as their peculiar character, and that wherein they are diſtinguiſhed from thoſe who are not ſanctified.

Chriſtians are called ſpiritual perſons, becauſe they are born of the Spirit, and becauſe of the indwelling and holy influences of the Spirit of God in them; and things are called ſpiritual as related to the Spirit of God.

But although it is with relation to the Spirit of God and his influences, that perſons and things

things are called ſpiritual; yet not all thoſe perſons, who are ſubject to any kind of influence of the Spirit of God, are called ſpiritual in the New Teſtament.

Natural men may be the ſubjects of many influences of the Spirit of God, yet they are not in the ſenſe of the ſcripture, *ſpiritual* perſons; neither are any of thoſe effects, gifts, qualities or affections, that are from the influence of the Spirit of God upon them, called *ſpiritual* things. The great difference lies in theſe two things.

1. The Spirit of God is given to true believers to dwell in them, and to influence their hearts, as a divine ſupernatural ſpring of life and action. The ſcripture repreſents the holy Spirit, not only as moving, and occaſionally influencing the ſaints, but as dwelling in them as his temple, his proper abode and dwelling-place, 1 Cor. iii. 16. 2 Cor. vi. 16. John xiv. 16, 17. And he is repreſented as being ſo united to the faculties of the ſoul, that he becomes a principle of new nature.

And the Spirit of God being thus communicated and united to them, they are from thence properly denominated *ſpiritual.*

On the other hand, though the Spirit of God may many ways influence natural men; yet becauſe it is not thus communicated to them, they do not derive any denomination from it, ſo as to be ſtiled *ſpiritual.*

2. Another

2. Another reaſon why the ſaints and their virtues are called ſpiritual, is, that the Spirit of God, dwelling as a vital principle in their ſouls, there produces thoſe effects wherein he communicates himſelf in his own *proper nature*. Holineſs is the nature of the Spirit of God, therefore he is called in ſcripture the Holy Ghoſt. The Spirit of God ſo dwells in the hearts of the ſaints, that he there, as a ſpring of life, communicates himſelf, in this his ſweet and divine nature, making the ſoul a partaker of God's beauty and Chriſt's joy, ſo that the ſaint has truly fellowſhip *with* the Father, and *with* his Son Jeſus Chriſt, in thus having the participation *of* the Holy Ghoſt.

Now theſe influences of the Spirit of God being thus peculiar to God, and being thoſe wherein God does, in ſo high a manner, communicate himſelf, and make the creature partaker of the divine nature, this is what I mean when I ſay, that *truly gracious affections ariſe from thoſe influences that are ſpiritual and divine.*

From theſe things it is evident, that thoſe gracious influences which the ſaints are the ſubjects of, are entirely above nature, altogether of a different kind from any thing that men find in themſelves by nature, or only in the exerciſe of natural principles; and are things which no improvement of principles that are natural, no advancing or exalting them to higher degrees, and no kind of compoſition of them, will ever bring

bring men to; becauſe they not only differ from what is natural, and from every thing that natural men experience, in *degree* and *circumſtances*; but alſo in *kind*; and are of a nature vaſtly more excellent. And this is what I mean, when I ſay, that *gracious affections are from thoſe influences that are ſupernatural.*

From hence it follows, that in thoſe gracious affections which are wrought through the ſaving influences of the Spirit of God, there is a new inward *perception* or *ſenſation*, entirely different in its nature, from any thing that ever their minds were the ſubjects of, before they were ſanctified. If grace be, in the ſenſe above deſcribed, an entirely new kind of principle; then the exerciſes of it are alſo entirely a new kind of exerciſe. And if there be in the ſoul a new ſort of exerciſes which it knew nothing of before, and which no improvement, compoſition or management of what it was before conſcious of, could produce, or any thing like it; then it follows that there is, as it were, a new *ſpiritual ſenſe* in the mind, or an entirely new kind of *perception* or *ſpiritual ſenſation*, which is in its whole nature different from any former kinds of ſenſation; and ſomething is perceived by a true ſaint, in the exerciſe of this new ſenſe, in ſpiritual and divine things, as entirely diverſe from any thing that is perceived in them, by natural men, as the taſte of honey is diverſe from the ideas men get of honey by only looking on and feeling it. So

that

that the ſpiritual perceptions which a ſpiritual perſon has, are not only diverſe from all that natural men have, after the manner that the ideas or perceptions of the ſame ſenſe may differ one from another, but rather as the ideas and ſenſations of different ſenſes differ.

II. Truly gracious affections are attended with a conviction of the *reality* and *certainty* of divine things.

This ſeems to be implied in the text that was laid as the foundation of this diſcourſe, *whom having not ſeen, ye love; in whom, though now ye ſee him not, yet, believing, ye rejoice with joy unſpeakable and full of glory.*

All truly gracious perſons have a full and effectual conviction of the truth of the great things of the goſpel. They no longer halt between two opinions; the great doctrines of the goſpel ceaſe to be any longer doubtful things, but with them are ſettled and determined points, ſo that they are not afraid to venture their all upon them. Their conviction is *effectual*, ſo that the inviſible things of the goſpel, have the *influence* of real and certain things upon them, have the *weight* and *power* of real things on their hearts, and accordingly rule in their affections, and govern them through the courſe of their lives. They have not only an opinion that theſe things are true, but they *ſee that it is really ſo*, their eyes being opened: and therefore theſe things are of great weight with them, and have a mighty power

power upon their hearts and influence over their practice.

There are many religious affections which are not attended with such a conviction of the judgment. There are many apprehensions which some have, that they call divine discoveries, which are affecting but not convincing. Though for a little while, they may seem to be persuaded of the truth of the things of religion, yet they have no thorough effectual conviction, or at least there is no remarkable alteration: they live not under the influence of a realizing conviction of the infinite things which the gospel reveals; if they did, it would be impossible for them to live as they do.

But how do men attain this thorough conviction of the truth of the gospel? By the internal evidences of it, *by a sight of its glory*; otherwise it is impossible that those who are illiterate, and unacquainted with history, should have any effectual conviction of it at all. They may without this, see a great probability of it: but it is impossible that men who have not something of a general view of the historical world, or the series of history from age to age, should come at the force of arguments for the truth of Christianity, drawn from history, to that degree, as effectually to induce them to venture their all upon it. After all that learned men have said to them, there will remain innumerable doubts on their minds.

minds. Now the goſpel was not given only for learned men. There are at leaſt nineteen in twenty, if not ninety-nine in a hundred, of thoſe for whom the ſcriptures were written, that are not capable of any certain conviction of the divine authority of ſcripture, by ſuch arguments as learned men make uſe of. If men who have been brought up in heatheniſm, muſt wait for a clear conviction of the truth of Chriſtianity, till they have learning and acquaintance with the hiſtory of politer nations, enough to ſee the force of ſuch kind of arguments; it will make the evidence of the goſpel to them immenſely cumberſome, and will render its propagation among them infinitely difficult.

It is unreaſonable to ſuppoſe, that God has provided for his people no more than probable evidences of the truth of the goſpel. There is certainly ſome ſort of evidence which God has given, that the Chriſtian religion is true, and that the goſpel is his word, beyond mere probability. Doubtleſs there are ſome grounds of aſſurance held forth, which, if we are not blind to them, tend to give an higher perſuaſion, than any arguing from hiſtory and human tradition, which the illiterate are capable of; yea, that which is good ground of the higheſt aſſurance, that mankind have in any caſe whatſoever.

If we come to fact and experience, there is not the leaſt reaſon to ſuppoſe, that one in an hundred of thoſe who have been ſincere Chriſtians,

tians, have come by their conviction of the truth of the gospel, by arguments fetched from ancient traditions, histories and monuments. Among the many thousands that died martyrs for Christ since the beginning of the reformation, how few came by their assured persuasion this way? The greatest part of them were illiterate persons, many of whom were brought up in popish darkness, and lived when such arguments were but very imperfectly handled. It is but lately that these arguments have been set in a clear light, even by learned men themselves: and since it has been done, there were never fewer thorough believers, among those who have been educated in the true religion. Infidelity never prevailed so much in any age, as in this wherein these arguments are handled to the greatest advantage.

The true martyrs of Jesus Christ, are not those who have only been strong in opinion that the gospel of Christ is true, but *those that have seen the truth of it*; as the very name of martyrs or witnesses (by which they are called in scripture) implies. Those are very improperly called witnesses of the truth of any thing, who only declare they are of opinion, such a thing is true. Those only are proper witnesses who testify that they have seen the truth of the thing they assert. But yet it must be noted, that among those who have a spiritual sight of the divine glory of the gospel, there is a great variety of degrees of strength

ſtrength of faith, as there is a vaſt variety of the degree of clearneſs of views of this glory: but there is no true and ſaving faith, or ſpiritual conviction of the truth of the goſpel, that has this manifeſtation of its internal evidence, in ſome degree. The goſpel does not go abroad a begging for its evidence, ſo much as ſome think; it has its higheſt evidence in itſelf. Still great uſe may be made of external arguments, and they are not to be neglected, for they may be ſerviceable to awaken unbelievers, and bring them to ſerious conſideration, and to confirm the faith of true ſaints; yea they may be in ſome reſpects ſubſervient *to the begetting* of ſaving faith in men. And yet it remains true, that there is no ſpiritual conviction but what ariſes from an apprehenſion of the ſpiritual beauty and glory of divine things.

But I proceed to another diſtinguiſhing ſign of gracious affections.

III. Gracious affections are attended with *evangelical humiliation.*

Evangelical humiliation is a ſenſe that a Chriſtian has of his own utter inſufficiency, deſpicableneſs, and odiouſneſs, with an anſwerable frame of heart. There is a diſtinction to be made between a *legal* and *evangelical* humiliation. In a *legal humiliation* men are convinced that they are exceeding ſinful and guilty; but they do not ſee their own *odiouſneſs* on the account of ſin, nor the hateful nature of ſin; a ſenſe of this is given in

in *evangelical humiliation*, by a difcovery of God's holineſs.

They that are deſtitute of this, have no true religion, whatever profeſſion they may make. God has abundantly manifeſted in his word, that nothing is acceptable to him without it. As we would make the holy ſcriptures our rule in judging of our own ſtate; it concerns us greatly to look at this humiliation, as one of the moſt eſſential things pertaining to true Chriſtianity.

It is true that many hypocrites make great pretences to humility, as well as other graces; many of them are much in declaring that they are humble, and telling how they were humbled to the duſt at ſuch and ſuch times, and abounding in very bad expreſſions about themſelves; ſuch as, *I am a poor vile creature! Oh, I have a dreadful wicked heart! My heart is worſe than the devil! Oh this curſed heart of mine!* Such expreſſions are very often uſed, not with a heart that is broken, not with ſpiritual mourning; but with a light air, with ſmiles in the countenance; and we muſt believe that they are humble, upon the credit of their *ſay ſo*; for there is nothing of the ſavour of humility, in the manner of their deportment. There are many that are full of expreſſions of their own vileneſs, who yet expect to be looked upon as eminent ſaints by others; and it is dangerous for any to carry it towards them any otherwiſe, than as ſome of the chief of Chriſtians. There are many that are much in crying out

out of their wicked hearts, and their great ſhortcomings, and unprofitableneſs, and ſpeaking as though they looked on themſelves as the meaneſt of the ſaints: who yet, if a miniſter ſhould ſeriouſly tell them the ſame things in private, and ſhould ſignify, that he feared they were very low and weak Chriſtians; they would think themſelves highly injured; and there would be danger of a rooted prejudice in them againſt ſuch a miniſter.

There is a ſort of men, who abundantly cry down works, and cry up faith in oppoſition to works, and ſet up themſelves much as evangelical perſons, in oppoſition to thoſe that are of a legal ſpirit, and make a fair ſhew of advancing Chriſt and the goſpel, and the way of free grace; who are indeed ſome of the greateſt enemies to the goſpel way of free grace, and the moſt dangerous oppoſers of pure, humble Chriſtianity.

There is a pretended humiliation, and being dead to the law, and emptied of ſelf, which is one of the biggeſt and moſt elated things in the world. Some who think themſelves quite emptied of themſelves, and are confident that they are abaſed in the duſt, are as full as they can hold with the glory of their own humility, and lifted up to heaven with an high opinion of their abaſement. Their humility is a ſwelling, ſelf-conceited, confident, ſhewy, noiſy, aſſuming humility. It is aſtoniſhing how greatly many are deceived about themſelves as to this matter, imagining themſelves

themſelves moſt humble, when they are moſt proud. The deceitfulneſs of the heart appears in no one thing ſo much as this of ſpiritual pride.

But though ſpiritual pride be ſo ſubtle an iniquity, yet there are two things by which it may ſurely be diſcovered.

The *firſt* is; he that is under the prevalence of this diſtemper, is apt to think highly of his attainments in religion, compared with others. It is natural for him to fall into that thought of himſelf that the uppermoſt ſeat belongs to him, and that others ſhould yield to him, and regard him as a maſter, in matters of religion.

But he whoſe heart is under the power of Chriſtian humility, is apt to think his attainments comparatively mean, and to eſteem himſelf low among the ſaints. Such a one is not apt to aſſume authority, and to take upon him to be chief manager, but rather to be ſubject to others.

There are ſome perſons experiences that naturally work that way, and they often ſpeak of them as the *great things they have met with*. This may be ſpoken, and meant in a good ſenſe. In one ſenſe, every degree of ſaving mercy is a *great thing*: and the more humble a perſon is that hopes God has beſtowed ſuch mercy on him, the more apt will he be to call it a *great thing that he has met with*. But if by *great things which they have experienced*, they mean comparatively great ſpiritual experiences, which is often the caſe; then for a perſon to ſay, *I have met with great*

things, is the ſame as to ſay, *I am an eminent ſaint*, and have more grace than ordinary: for to have great experiences, is the ſame as to have great grace. The perſons that talk thus about their experiences, expect that others ſhould admire them. Indeed they do not call it boaſting to talk thus; becauſe they ſay, *they know it was not they that did it, it was free grace.* But their verbally aſcribing it to the grace of God, does not hinder their forwardneſs to think highly of their holineſs. Were they under the influence of an humble ſpirit, their attainments would not be ſo apt to ſhine in their own eyes.

Such is the nature of grace, that Chriſtians in the preſent ſtate, look upon their goodneſs as little, and their deformity as great; and they that have moſt grace, have moſt of this diſpoſition, as will appear to any that conſiders the things following.

That grace is worthy to be called little, that is little in compariſon of what it ought to be; and ſo it ſeems to one that is truly gracious: for he hath his eye upon the rule of his duty: a conformity to that is what he aims at; and it is by that he judges of what he does, and hath. To a gracious ſoul, eſpecially if eminently ſo, *that* holineſs appears little, which is little of what it ſhould be; little of what he ſees infinite reaſon for, and obligation to. If his holineſs appears to him to be at a vaſt diſtance from this, it naturally appears little in his eyes.

True

True grace opens to a perſon's view the infinite reaſon there is that he ſhould be holy in a high degree. And the more grace he has, the more this is opened to view; the greater ſenſe he has of the obligations he is under to love God and Chriſt. The more he apprehends, the more the ſmallneſs of his grace and love appears ſtrange and wonderful; and therefore he is more ready to think that others are beyond him. Wondering at the littleneſs of his own grace, he can ſcarce believe that ſo ſtrange a thing happens to other ſaints. It is amazing to him, that one that is really a child of God, ſhould love no more; and he is apt to look upon it as a thing peculiar to himſelf; for he ſees only the outſide of other Chriſtians, but he ſees his own inſide.

Grace and love in the moſt eminent ſaints, are truly very little in compariſon of what they ought to be: becauſe the higheſt love, that any attain to, is poor, and not worthy to be named, in compariſon of what our obligations appear to be, from the joint conſideration of theſe two things, viz. 1. The reaſons God has given us to love him, in the manifeſtations he has made of his glory: and 2. The capacity there is in the ſoul, by thoſe intellectual faculties which God has given it, of ſeeing and underſtanding theſe reaſons. He that has much grace, eſtimates his love by the whole height of his duty, and hence it appears aſtoniſhingly little and low in his eyes.

That nature of great diſcoveries (as they are

called) in many perſons, is to hide the corruption of their hearts, and to make it ſeem to them as if all their ſin was gone.

The more eminent ſaints are, and the more they have of the light of heaven in their ſouls, the more do they appear to themſelves, as the moſt eminent ſaints in this world do, to the angels in heaven. Now we can ſuppoſe no other than, that the higheſt attainments of the former, appear mean to the latter becauſe theſe dwell in the light of God's glory, and ſee him as he is.

I would not be underſtood, that the ſaints on earth have in all reſpects the worſt opinion of themſelves, when they have moſt grace. In many reſpects, it is otherwiſe. With reſpect to poſitive corruption, they may appear to themſelves freeſt when grace is moſt in exerciſe. But yet it is true, that the children of God never have ſo much conviction of their deformity, and ſo abaſing a ſenſe of their preſent vileneſs as when they are higheſt in the exerciſe of grace.

IV. Another thing, wherein gracious affections diſtinguiſhed from others, is that *they are attended with a change of nature.*

All gracious affections ariſe from a ſpiritual underſtanding, in which the ſoul has the excellency of divine things diſcovered to it. But all ſpiritual diſcoveries are transforming, and not only make an alteration of the preſent ſenſation of the ſoul; but in the very nature of it. Such power

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as this is properly divine, and is peculiar to *the Spirit of the Lord*. Other power may make a great alteration in mens preſent tempers, but it is the power of a creator only that can change the nature. And no diſcoveries, but thoſe that are ſupernatural, will have this ſupernatural effect. But this effect all theſe diſoveries have, that are truly divine. The ſoul is deeply affected by theſe diſcoveries, and ſo affected as to be tranſformed.

Therefore if there be no ſuch change in perſons, that think they have experienced a work of converſion, vain are all their imaginations, however they have been affected. Converſion is a great and univerſal change of the man, turning him from ſin to God. If therefore, after a perſon's ſuppoſed converſion there is no ſenſible or remarkable alteration in him, as to thoſe bad qualities, and evil habits, which before were viſible in him, and he is ordinarily under the prevalence of the ſame diſpoſitions that he uſed to be, he appears as ſelfiſh, as ſtupid, and perverſe, as unchriſtian, and unſavoury as ever; it is greater evidence againſt him, than the brighteſt ſtory of experiences that ever was told, is for him.

Indeed allowances muſt be made for the natural temper, which is not entirely rooted out by converſion. Thoſe ſins which a man was moſt inclined to before his converſion, he may be moſt apt to fall into ſtill; but yet converſion will make a great alteration even with reſpect

to theſe. If a man before his converſion, was by his conſtitution, inclined to laſciviouſneſs, or drunkenneſs, or maliciouſneſs; converting grace will make a great alteration in him, ſo that they ſhall no longer have dominion over him.

There is a ſort of high affections that ſome have from time to time, that leave them without any abiding effect. They go off ſuddenly: ſo that from the very height of their emotion, they paſs at once to be quite dead. It ſurely is not wont to be thus with high gracious affections; they leave a ſweet reliſh of divine things on the heart and a ſtronger bent of ſoul towards God and holineſs.

V. Truly gracious affections differ from thoſe that are falſe in that they naturally beget and promote *ſuch a ſpirit of love, meekneſs, quietneſs, forgiveneſs and mercy, as appeared in Chriſt.*

The evidence of this in the ſcripture is very abundant. If we judge of the proper ſpirit of the goſpel, by the word of God, this ſpirit is what may by way of eminence be called the Chriſtian ſpirit: and may be looked upon as the true, and diſtinguiſhing diſpoſition of Chriſtians. When ſome of the diſciples of Chriſt ſaid ſomething, that was not agreeable to ſuch a ſpirit, Chriſt told them that they *knew not what manner of ſpirit they were of*; Luke ix. 55. implying that this ſpirit is the proper ſpirit of his religion. All that are truly godly, are of this ſpirit; it

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is the ſpirit by which they are ſo governed, that it is their true and proper character.

Every thing that appertains to holineſs of heart does indeed belong to the nature of true Chriſtianity; but a ſpirit of holineſs appearing in ſome particular graces, may more eſpecially be called the Chriſtian ſpirit. There are ſome amiable qualities that more eſpecially agree with the nature of the goſpel, ſuch are humility, meekneſs, love, forgiveneſs, and mercy. Theſe therefore eſpecially belong to the character of Chriſtians.

Theſe things are ſpoken of, as what are eſpecially the character of Chriſt himſelf, the great head of the Chriſtian church. And as theſe are eſpecially the character of Chriſt, ſo they are alſo of chiſtians. Chriſtians are Chriſt-like: none deſerve the name of Chriſtians who are not ſo in their prevailing character.

Meekneſs is ſo much the character of the ſaints, that *the meek and the godly* are uſed as ſynonymous terms in ſcripture.

But ſome may ſay, "Is there no ſuch things as Chriſtian fortitude, boldneſs for Chriſt, being good ſoldiers in the Chriſtian warfare?"

I anſwer, there is. The whole Chriſtian life is compared to a warfare. And the moſt eminent Chriſtians are the beſt ſoldiers, endowed with the greateſt degrees of fortitude. But many perſons ſeem to be quite miſtaken concerning the nature of Chriſtian fortitude. It is not brutal fierceneſs. True Chriſtian fortitude conſiſts in ſtrength of

mind, through grace, exerted in two things; in ruling and ſuppreſſing of evil, and unruly paſſions, and in ſtedfaſtly following good affections, without being hindred by ſinful fear, or the oppoſition of enemies: but the paſſions that are reſtrained, in this Chriſtian fortitude, are thoſe very paſſions that are vigorouſly exerted, in falſe boldneſs, and thoſe affections that are vigorouſly exerted in true fortitude, are thoſe holy affections, that are directly contrary to them. Though Chriſtian fortitude appears, in withſtanding the enemies that are without us; yet it much more appears, in reſiſting the enemies that are within us. The ſtrength of the good ſoldier of Jeſus Chriſt, appears in nothing more, than in ſtedfaſtly maintaining the holy, calm, meekneſs, ſweetneſs, and benevolence of his mind, amidſt all the ſtorms, injuries, and ſurpriſing events of this evil world. The ſcripture intimate that true fortitude conſiſts chiefly in this; Prov. xvi. 32. *He that is ſlow to anger, is better than the mighty, and he that ruleth his ſpirit, than he that taketh a city.*

The way to make a right judgment, what a holy fortitude is in fighting with God's enemies, is to look to the captain of our ſalvation, even to Jeſus in the time of his laſt ſufferings, when his enemies in earth and hell made their moſt violent attack on him. How did he ſhew his boldneſs? Not in any fiery paſſions; not in fierce and violent ſpeeches, and crying out of the wickedneſs of oppoſers, giving them their own in plain

plain terms; but in not opening his mouth, praying that the father would forgive his murderers; not in ſhedding the blood of others but with all-conquering patience and love, ſhedding his own. Indeed one of his diſciples, that made a pretence to *boldneſs for Chriſt*, began to lay about him with a ſword: but Chriſt quickly rebukes him, and heals the wound he gives. And never was the patience, meekneſs, love, and forgiveneſs of Chriſt in ſo glorious a manifeſtation, as at that time.

When perſons are fierce and violent, and exert their ſharp and bitter paſſions, it ſhews weakneſs, inſtead of ſtrength——*Whereas there is among you envying and ſtrife and diviſions, are ye not carnal and walk as men?*

There is a pretended boldneſs for Chriſt that ariſes from no better principle than pride. Men may be forward to expoſe themſelves to the diſlike of the world, and even to provoke their diſpleaſure out of pride, that they may be more highly exalted among their party. That duty which tries whether a man is willing to be deſpiſed by them that are of his own party, is a much more proper trial of his boldneſs for Chriſt, than his being forward to expoſe himſelf to the reproach of oppoſers. He is bold for Chriſt, that has Chriſtian fortitude to confeſs his fault openly, when he has committed one that requires it, and as it were to come down upon his knees before oppoſers. Such things as theſe are a vaſtly greater evidence of holy boldneſs than reſolutely and fiercely confronting oppoſers.

As ſome are much miſtaken concerning the nature of true boldneſs for Chriſt, ſo they are concerning Chriſtian zeal. It is indeed a flame, but a ſweet one; or rather it is the heat and fervour of a ſweet flame; for the flame of which it is the heat, is no other than that of divine love. Zeal is the fervour of this flame, as it vigorouſly goes out towards the good that is its object, in deſires of it and conſequently, in oppoſition to the evil that is contrary to it. There is indeed oppoſition, and vigorous oppoſition, that is an attendant upon it; but it is againſt *things*, and not *perſons*. Bitterneſs againſt the *perſons* of men is no part of it, but is contrary to it. And as to what oppoſition there is in it, to *things*, it is firſt and chiefly, againſt the *evil things* in the perſon himſelf who has this zeal, againſt the enemies of God and holineſs, that are in his own heart; and but ſecondarily, againſt the ſins of others. And therefore there is nothing in true Chriſtian zeal, that is contrary to the ſpirit of meekneſs, gentleneſs and love, but it is entirely agreeable to it, and tends to promote it.

But to ſay ſomething particularly concerning this Chriſtian ſpirit I have been ſpeaking of, as exerciſed in theſe three things, *forgiveneſs*, *love* and mercy: I would obſerve that the ſcripture is very clear and expreſs concerning the abſolute neceſſity of each of theſe, as belonging to the temper of every chriſtian. It is ſo as to a

forgiving

forgiving ſpirit, or a diſpoſition to overlook and forgive injuries. Chriſt gives it to us both as a negative and poſitive evidence, and is expreſs in teaching us, that if we are of ſuch a ſpirit, it is a ſign that we are in a ſtate of forgiveneſs ourſelves, and that if we are not of ſuch a ſpirit, we are not forgiven of God.

And the ſcripture is as plain as poſſible, that none are true ſaints, but thoſe that are of a diſpoſition to *pity* and *relieve* their fellow-creatures. Jnes iii. 15, 16. *If a brother or ſiſter be naked—and one of you ſay depart in peace—notwithſtanding ye give them not thoſe things that are needful to the body, what doth it profit?* 1 John iii. 17. *Whoſo hath this world's goods, and ſeeth his brother have need, and ſhutteth up his bowels of compaſſion from him, how dwelleth the love of God in him?* Chriſt in that deſcription he gives of the day of judgment, Matth. xxv. repreſents, that judgment will be paſſed at that day, according as men have been found to have been of a merciful ſpirit and practice, or otherwiſe.

Some place religion ſo much in certain tranſient illuminations, (eſpecially if they are in ſuch a particular method and order) and ſo little in the ſpirit and temper perſons are of, that they greatly deform religion, and form notions of Chriſtianity quite different from the ſcriptures. The ſcripture knows of no ſuch Chriſtians, as are of a ſordid, ſelfiſh, croſs and contentious ſpirit. Nothing can be invented that is a greater abſurdity,

than a moroſe, hard, cloſe, high-ſpirited, ſpiteful Chriſtian. We muſt learn the way of bringing men to rules, and not rules to men, and ſo ſtrain the rules of God's word, to take in ourſelves, and ſome of our neighbours, till we make them wholly of none effect.

VI. Gracious affections *ſoften the heart*, and are attended and followed with a *Chriſtian tenderneſs* of ſpirit.

Falſe affections tend to ſtupify the mind; and the effect of them at laſt is, that perſons become leſs affected with their preſent and paſt ſins, and leſs conſcientious with reſpect to future ſins, leſs moved with the cautions of God's word, or God's chaſtiſements in his providences, leſs afraid of the appearance of evil, than they were while under legal awakenings. Now they had looked on their ſtate to be ſafe, they can be more eaſy than before in the neglect of duties that are troubleſome, and are not ſo alarmed at their own defects. Formerly, under convictions, they took much pains in religion, and denied themſelves in many things; but now they think themſelves out of danger, they put off this burden of the croſs, and allow themſelves more of the enjoyment of their eaſe and their luſts.

Such perſons as theſe, inſtead of embracing Chriſt as their *Saviour from ſin*, truſt in him as the *Saviour of their ſins*. They truſt in him, to preſerve to them the quiet enjoyment of their ſins, and to be their ſhield to defend them from God's

God's diſpleaſure, while they come cloſe to him to fight againſt him: however ſome of theſe, at the ſame time, make a great profeſſion of love to God, and aſſurance of his favour.

Gracious affections are of a contrary tendency, turning a heart of ſtone, more and more into a heart of fleſh. An holy love and hope are more efficacious upon the heart, to make it tender and fill it with a dread of ſin, or whatever might diſpleaſe God, and to engage it to watchfulneſs and care and ſtrictneſs, than a ſlaviſh fear of hell. And let it be obſerved, that holy fear is ſo much the nature of true godlineſs, that it is called in ſcripture by no other name more frequently, than the *fear of God*.

Hence gracious affections do not tend to make men bold, forward, noiſy and boiſterous, but rather to *ſpeak trembling*.

But ſome may object, "is there no ſuch "thing as a holy boldneſs in prayer, and the "duties of divine worſhip?" I anſwer, there is doubtleſs ſuch a thing. But this is not oppoſite to *reverence*, though it be to *ſervility*. No boldneſs in poor ſinful worms, that have a right ſight of God and themſelves, will prompt them to approach God with leſs fear and reverence, than glorious angels in heaven, who cover their faces before his throne. There is in ſome perſons, a moſt unſufferable boldneſs, in their addreſſes to to the great Jehovah, in an affectation of an holy boldneſs, and oſtentation of eminent nearneſs and familiarity;

familiarity; the very thoughts of which would make them ſhrink into nothing, with horror and confuſion, if they ſaw the diſtance that is between God and them. It becomes ſuch ſinful creatures as we, to approach a holy God (although with faith, and without terror, yet) with contrition, and penitent ſhame and confuſion of face.

One reaſon why gracious affections are attended with tenderneſs of ſpirit, is that true grace tends to promote convictions of conſcience. Perſons are wont to have convictions before they believe: and afterwards peace in believing, has a tendency to put an end to *terrors*, but not to *convictions of ſin*. It does not ſtupify a man's conſcience, but makes it more ſenſible. Grace tends to give the ſoul a further and better *conviction* of the ſame things concerning ſin, that it was *convinced* of under a legal work, viz. its great contrariety to the will and law of God, the greatneſs of God's diſpleaſure againſt it, and the dreadful puniſhment it deſerves.

All gracious affections have a tendency to promote tenderneſs of heart: not only a godly ſorrow, but alſo a gracious joy, and a gracious hope. The moſt confident hope that is truly gracious, has this tendency. The baniſhing of a ſervile fear, by a holy aſſurance, is attended with a proportionable increaſe of reverential fear. The diminiſhing of the fear of the fruits of God's diſpleaſure is attended with a proportionable increaſe of

of fear of his diſpleaſure itſelf; the diminiſhing of the fear of hell, with an increaſe of the fear of ſin. The vaniſhing of jealouſies of the perſon's ſtate, is attended with a proportionable increaſe of jealouſy of his heart.

VII. Another thing wherein thoſe affections that are truly gracious differ from thoſe that are falſe, is *beautiful ſymmetry and proportion.*

Not that this ſymmetry of the virtues, and gracious affections is perfect: it oftener is, in many things defective, through the imperfection of grace, for want of proper inſtructions, through errors in judgment or ſome particular unhappineſs of natural temper, and many other diſadvantages. But yet there is not that diſproportion in gracious affections and the various parts of true religion, that is commonly to be obſerved in falſe religion.

In truly holy affections is found that proportion, which is the natural conſequence of the univerſality of their ſanctification. They have the whole image of Chriſt upon them: they have *put off the old man and put on the new man* entire, in all his parts and members. They that are Chriſt's, *do of his fulneſs receive, grace for grace*, i. e. grace anſwerable to grace: there is no grace in Chriſt, but there is its image in believers; there is feature for feature, and member for member.

But it is with the unconverted, as it is with Ephraim of old. Ephraim *is a cake not turned,*

half

half roaſted and half raw: there is commonly no uniformity in their affections. There is great affection in ſome things, and no manner of proportion in others. An holy hope and holy fear go together in true believers: but in ſome is the moſt confident hope, while they are void of reverence, ſelf-jealouſy and caution, and to a great degree caſt off fear.

Nor only is there an eſſential deficiency, as to the various kinds of religious affections: but alſo a ſtrange diſproportion, in the ſame affections with regard to different objects.

Thus as to *love*, ſome make a great ſhew of love to God and Chriſt, but they have not a love and benevolence towards men, but are diſpoſed to contention, envy, and revenge; and will, it may be, ſuffer an old grudge to reſt in their boſoms for years, living in bitterneſs of ſpirit towards their neighbour. On the other hand, there are others, that appear as if they had a great deal of benevolence to men, but have no love to God.

And as to love to men, there are ſome that have flowing affections to ſome, but their love is not of an extenſive and univerſal nature. They are full of dear affections to ſome, and bitterneſs towards others. They are knit to their own party; but are fierce againſt thoſe that oppoſe them. Some pretend to be raviſhed with the company of the children of God *abroad*; and at the ſame time are churliſh towards their wives, and other near

near relations *at home*, and negligent of relative duties. And as to the great love to ſinners, that there is an appearance of in ſome, even to extreme diſtreſs, they ſingle out a particular perſon from among a multitude, but at the ſame time have no general compaſſion to ſinners, that are in equally miſerable circumſtances.

As there is a monſtrous diſproportion in the love of ſome, in its exerciſes towards different perſons, ſo there is in their exerciſes of love towards the ſame perſons. Some ſhew a love to others as to their outward man; but have no love to the ſouls of men. Others pretend a great love to mens ſouls, but are not compaſſionate towards their bodies. The making a great ſhew of love for ſouls, coſts them nothing; but in order to ſhew mercy to mens bodies, they muſt part with money out of their pockets. But Chriſtian love to our brethren, extends both to their ſouls and bodies: and herein is like the love of Jeſus Chriſt.

Here by the way, I would obſerve, it may be laid down as a general rule, that if perſons pretend, they are come to high attainments in religion, but have never yet arrived to the leſs, it is a bad ſign. As if perſons pretend that they have got beyond mere *morality*, to live a *ſpiritual* and *divine* life; but really have not come to be ſo much as *moral* perſons: or pretend to be greatly affected

affected with the wickedneſs of their hearts, and are not affected with the palpable violations of God's commands in their practice: or pretend that they are not afraid to venture their ſouls upon Chriſt for their eternal welfare; but at the ſame time have not confidence enough in God to truſt him with a little of their eſtates, for pious and charitable uſes: I ſay, when it is thus with perſons, their pretences are manifeſtly vain.

The ſame that has been obſerved of the affection of *love*, is alſo to be obſerved of *other* religious affections. Thoſe that are true, extend in ſome proportion, to the various things that are their proper objects: but when they are falſe, they are commonly ſtrangely diſproportionate. So it is with religious *deſires*: theſe in true believers are to thoſe things that are excellent in general, and that in ſome proportion to their excellency: but in falſe longings, it is often far otherwiſe. They will run with vehemence, after ſomething of leſs importance, when other things of greater importance are neglected.

And ſo as to *zeal*; when it is from right principles, it is againſt ſin in general, in ſome proportion to the degree of ſinfulneſs: but falſe zeal againſt ſin, is againſt ſome particular ſin only. Thus ſome ſeem to be very zealous againſt profaneneſs, and pride in apparel, who themſelves are notorious for covetouſneſs, and it may be backbiting, envy, turbulence of ſpirit, or ill-will to them that have injured them. Falſe zeal

is

is againſt the ſins of others, while men have no zeal againſt their own ſins: but he that has true zeal, exerciſes it chiefly againſt his own ſins, though he ſhews alſo a proper zeal againſt dangerous iniquity in others.

VIII. Another diſtinguiſhing difference between gracious affections and others is, that *the higher they are raiſed, the more is the appetite and longing after ſpiritual attainments increaſed.*

The more a true Chriſtian loves God, the more he deſires to love him; the more he hates ſin, the more he deſires to hate it. The kindling of gracious affections is like kindling a flame; the higher it is raiſed, the more ardent it is. So the appetite after holineſs is much more lively and keen in thoſe that are eminent in holineſs, than in others.

But with mixt or degenerating religious affections it is otherwiſe. If before, there was a great deſire after grace, as theſe affections riſe, *that* deſire ceaſes, or is abated. It may be before, while the man was afraid of hell, he earneſtly longed that he might obtain faith in Chriſt and love to God; but now, that he is confident he is converted, there are no more earneſt longings after light and grace: he is confident that his ſins are forgiven him, and that he ſhall go to heaven, and ſo is ſatisfied.

Laſtly, Gracious affections *have their exerciſe and fruit in Chriſtian practice.*

But

But what is implied in this?

1. That men ſhould be univerſally obedient, 1 John iii. 3, &c. *Every man that hath this hope in him, purifieth himſelf, even as he is pure.—Whoſoever abideth in him ſinneth not: whoſoever ſinneth hath not ſeen him, neither known him.* John xv. 14. *Ye are my friends if ye do whatſoever I command you.* James ii. 10. *Whoſoever ſhall keep the whole law, and yet offend in one point, he is guilty of all.* If one member only be corrupt, and we do not cut it off, it will carry the whole body to hell; Matt. v. 29, 30.

2. In order to mens being true Chriſtians, it is neceſſary that they proſecute the buſineſs of religion, with earneſtneſs and diligence, as the work which they devote themſelves to. All Chriſt's *peculiar people*, not only do, but are *zealous of good works*, Tit. ii. 14. Chriſtians are not called to idleneſs, but to labour in God's vineyard; and their work is every where compared in the New Teſtament to thoſe exerciſes, wherein men are wont to exert their ſtrength, with the greateſt earneſtneſs, as running, wreſtling, fighting. The kingdom of heaven is not to be taken, but by violence. Without earneſtneſs there is no getting along in that narrow way that leads to life; no aſcending the ſteep and high hill of Zion; and ſo no arriving at the heavenly city on the top of it. There is need, that we ſhould *watch and pray always*; that we ſhould *put on the whole armour of God*; that we ſhould *forget*

forget the things which are behind, and be reaching forth to the things that are before. Slothfulneſs in the ſervice of God, is as damning as open rebellion: for the *ſlothful ſervant* is a *wicked ſervant*, and ſhall be caſt into utter darkneſs, among God's enemies, Matt. xxv. 26, 30. They that are *ſlothful*, are not *followers of them, who through faith and patience inherit the promiſes.*

A true Chriſtian perſeveres in this way of univerſal obedience, through all the various kinds of trials that he meets with. That all thoſe that obtain eternal life, perſevere in the practice of religion and the ſervice of God, is a doctrine ſo abundantly taught in the ſcripture, that particularly to rehearſe the texts which imply it is needleſs.

The tendency of grace in the heart to holy practice, is direct, and the connection cloſe and neceſſary. True grace is not an inactive, barren thing, for it is in its very nature a principle of holy action. Regeneration has a direct relation to practice; for it is the end of it, with a view to which the whole work is wrought: all is framed in this mighty change, ſo as directly to tend to this end, Eph. ii. 10. *For we are his workmanſhip, created in Chriſt Jeſus, unto good works.* Yea it is the very end of the redemption of Chriſt, Tit. ii. 14. *Who gave himſelf for us, that he might redeem us from all iniquity, and purify unto himſelf a peculiar people, zealous of good works.* Holy practice is as much the end of all that

that God does about his saints, as fruit is the end of all that the husbandman does about the growth of his field: and therefore every thing in a true Christian is calculated to reach this end. This fruit of holy practice, is what every grace, and every discovery, and every individual thing which belongs to Christian experience, has a direct tendency to.

From what has been said it is manifest, that Christian practice or a holy life, is *a distinguishing sign* of true grace. But I may further assert, that it is the *chief* of all the signs of grace, both as an evidence of the sincerity of Christians to others, and also to their own consciences.

But then it is necessary that it be well understood, in what sense Christian practice is the *greatest sign* of grace.

And it is so as a manifestation of the sincerity of a Christian *to his neighbours*. Now that this is the *chief sign* of grace in this respect, is very evident from the word of God. Christ who knew best how to give us rules to judge of others, has repeated it, Matt. vii. 16. *Ye shall know them by their fruits*. Christ no where says, ye shall know the tree by its leaves or flowers, or ye shall know men by their talk, or by the manner and air of their speaking, or by their speaking feelingly, or by their tears and affectionate expressions, or by the affections ye feel in your hearts towards them; but *by their fruits shall ye know them*. And as this

this is the evidence that Chriſt has directed us mainly to look at in others, ſo it is the evidence that Chriſt has mainly directly us to give to others. Matt. v. 16. *Let your light ſo ſhine before men, that others ſeeing your good works, may glorify your Father which is in heaven.* Chriſt does not ſay, that others hearing your good words, but *that others ſeeing your good works, may glorify your Father which is in heaven.*

And as the ſcripture teaches that practice is the beſt evidence of ſincerity, ſo reaſon teaches the ſame thing. Reaſon ſhews that mens deeds are more faithful interpreters of their minds, than their words. The common ſenſe of mankind, teaches them to judge of mens hearts chiefly by their practice in other matters; as whether a man be a loyal ſubject, a true lover, a dutiful child, or a faithful ſervant. A wiſe man will truſt to practical evidences of the ſincerity of friendſhip, further than a thouſand earneſt profeſſions. Now there is equal reaſon why practice ſhould be looked upon as the beſt evidence of friendſhip towards Chriſt. Reaſon ſays the ſame that Chriſt ſaid, in John xiv. 21. *He that hath my commandments and keepeth them, he it is that loveth me.* If a man in declaring his experiences, tells how he found his heart weaned from the world, and ſaw the vanity of it at ſuch and ſuch times, and profeſſes that he gives up all to God, yet in his practice is violent in purſuing the world, and what he gets he keeps cloſe:

clofe: if there is another that fays not a great deal, yet appears ready to forfake the world, whenever it ſtands in the way of his duty, we believe this man to be weaned from it; not the former.

And as Chriſtian practice is the *beſt evidence* of our ſincerity to others, ſo it is a ſure evidence of grace to *perſons own conſciences*. This is very plain in 1 John ii. 3. *Hereby we do know that we know him, if we keep his commandments.* And 1 John iii. 18, 19. *My little children, let us not love in word, neither in tongue, but in deed* (in the original it is εργω *in work*) *and in truth. And hereby we know that we are of the truth, and ſhall aſſure our hearts before him.*

But for the greater clearneſs in this matter, I would *firſt*, Shew how Chriſtian practice, or keeping Chriſt's commandments, is to be taken, when the ſcripture repreſents it as a ſure evidence to our own conſciences, that we are ſincere Chriſtians: and *ſecondly*, Will prove that this is the chief of all evidences that men can have of their own ſincere godlineſs.

Firſt, I would ſhew how Chriſtian practice is to be taken, when the ſcripture repreſents it as a ſure evidence to our own conſciences, that we are ſincere Chriſtians.

And here I would obſerve, we cannot reaſonably ſuppoſe that when the ſcripture in this caſe ſpeaks of goods works, and keeping Chriſt's commandments,

mandments, it has reſpect merely to what is external, or the action of the body, without reſpect to the intention of the agent, or any act of his underſtanding or will. The actions of the body, taken thus, are neither acts of obedience nor diſobedience.

But obedience and good works, given in ſcripture as a ſure evidence to our own conſciences of true grace; and include the obedience and practice of the ſoul, as preceding and governing the actions of the body. So when we are told in ſcripture that men ſhall be judged at the laſt day, *according to their works*, and *all ſhall receive according to the things done in the body*, it is not to be underſtood only of outward acts; for if ſo, why is God ſo often ſpoken of as ſearching the hearts and trying the reins, *that he may render to every one according to his works?* If only the actions of the body are meant, what need *of ſearching the heart and reins*, in order to know them?

A common acquaintance with the ſcripture, together with a little attention, will ſhew to any one, that this is ten times more inſiſted on as a note of true piety, throughout the ſcripture, from the beginning of Geneſis to the end of Revelations, than any thing elſe. And in the New Teſtament, where Chriſt and his apoſtles do expreſly, lay down ſigns of true godlineſs, this is almoſt wholly inſiſted upon. Indeed in many of theſe places, *love to the bre-*

thren is ſpoken of as a ſign of godlineſs, and there is no one virtuous affection ſo often expreſly ſpoken of as a ſign of true grace, as our having love one to another: but then the ſcriptures explain themſelves to intend chiefly this love as exerciſed in practice. So that when the ſcripture ſo much inſiſts on our loving one another, as a great ſign of godlineſs, we are not thereby to underſtand the workings of affection which men feel, ſo much as the practiſing all the duties of the ſecond table, all which the New Teſtament tells us again and again, a true love comprehends. So that really, there is no place in the New Teſtament, where the declared deſign is to give ſigns of godlineſs, but that holy practice, is the mark choſen out from all others to be inſiſted on: which is an invincible argument, that it is the chief of all the evidences of godlineſs. And ſurely thoſe things which Chriſt and his apoſtles chiefly inſiſted on in the rules they gave, miniſters ought chiefly to inſiſt upon in the rules they give. To inſiſt much on thoſe things that the ſcripture inſiſts little on, and to inſiſt very little on thoſe things on which the ſcripture inſiſts much, is a dangerous thing; becauſe this is to judge ourſelves and guide others, in an unſcriptural manner. God knew which way of leading ſouls was ſafeſt; which is the reaſon, why he inſiſted ſo much on ſome things, and let others more alone. The ſcriptures were made for man; we ſhould therefore make them our guide in all things: and for us

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to make that great which the ſcripture makes little, and that little which the ſcripture makes great, tends to give us a monſtrous idea of religion; and (at leaſt indirectly and gradually) to lead us wholly away from the right rule, and to eſtabliſh deluſion.

Another thing which makes it evident that holy practice is the chief of all the ſigns of ſincerity, not only to the world, but to our own conſciences, is, that this is the grand evidence which will hereafter be made uſe of, before the judgment-ſeat of God, according to which his judgment will be regulated, and the ſtate of every profeſſor unalterably determined. In the future judgment, there will be an open trial of all, and evidences will be made uſe of: for God's future judging of men, in order to their eternal retribution, will not be his paſſing a judgment upon men in his own mind: but it will be the manifeſtation of his judgment, and the righteouſneſs of it, to mens own conſciences, and to the world. And therefore though God needs no medium, whereby to make the truth evident to himſelf, yet evidences will be made uſe of in his future judging of men. And doubtleſs the evidences that will be made uſe of in their trial, will be ſuch as will be beſt fitted to ſerve the ends of the judgment, viz. the manifeſtation of the righteous judgment of God, not only to the world, but to mens own conſciences. But the ſcriptures abundantly teach, that the grand evi-

dence, which the judge will make use of, will be mens works, or practice, here in this world. *For God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.*

Hence we may undoubtedly infer, that mens works are the highest evidences, by which they ought to try themselves. Certainly that which our supreme judge will chiefly make use of, to judge us by, when we come to stand before him, we should chiefly make use of to judge ourselves by.

Now from all that has been said, it is abundantly manifest, that Christian practice is the most proper evidence of our gracious sincerity, to ourselves and others, and the chief of all the marks of grace. I had rather have the testimony of my conscience, that I have such a saying of my supreme judge on my side, as that, John xiv. 21. *He that hath my commandments and keepeth them, he it is that loveth me:* than the fullest approbation, of all the wise and experienced divines, that have lived this thousand years, on the most exact and critical examination of my experiences.

Christian practice is the sign of signs; it is the great evidence which confirms and crowns all other signs of godliness. There is no one grace of the Spirit of God, but Christian practice is the most proper evidence of the truth of it.

Holy

Holy practice is the proper proof of the true and saving *knowledge of God*; *hereby we know that we know him, if we keep his commandments*, 1 John ii. 3. It is also of *repentance*. John, when the Jews professed repentance upon coming to his baptism, directed them to *bring forth fruits meet for repentance*, Matt. iii. 8. In like manner, of a *saving faith*, as appears from the apostle James speaking of works, as what do eminently prove faith, and manifest our sincerity. It is, of a saving *belief of the truth*. That is spoken of as the proper evidence of the *truth's being in* a Christian, that *he walks in the truth*, 3 John 3. It is the most proper evidence of a true *coming to Christ*, and *accepting* of, and *closing* with him. A true and saving coming to Christ, is (as Christ often teaches) a coming so, as to forsake all for him. As hath been observed, to forsake all for Christ in heart, is the same thing as to have a heart actually to forsake all; but the proper evidence of having such a heart, is indeed actually to forsake all, so far as called to it. Christ and other things are set before us together, for us to cleave to the one, and forsake the other: in such a case, a practical cleaving to Christ, is an *acceptance* of him.

Practice is the most proper evidence of *trusting in Christ for salvation*. The proper signification of the word *trust*, both in common speech and in the holy scriptures, is the encouragement of a person to run some venture on the credit of

another's ſufficiency and faithfulneſs: and therefore the proper evidence of his truſting, is *the venture he runs in what he does.* Hence it is, that perſons complying with the difficulties and dangers of Chriſtian practice, in a dependance on Chriſt's ſufficiency and faithfulneſs, are ſaid to venture themſelves upon Chriſt, and truſt in him for happineſs and life. They depend on ſuch promiſes as that, Matt. x. 39. *He that loſeth his life for my ſake ſhall find it.* He that on the credit of what he hears of a future world, forſakes all, at leaſt as far as there is occaſion, making every thing give place to his eternal intereſt; he, and he only, may properly be ſaid to venture himſelf on the goſpel. And this is the proper evidence of a true truſt in Chriſt for ſalvation.

Practice is the proper evidence of *love*, both to God and men, as appears from what hath been already mentioned. It is alſo, of *humility*; for that manifeſtation of heart-humility, which God ſpeaks of, conſiſts in *walking humbly*, Micah vi. 8. It is likewiſe, of the true *fear of God*, Prov. viii. 13. *The fear of the Lord is to hate evil.* Prov. xvi. 6. *By the fear of the Lord, men depart from evil.* So practice, in rendering again according to benefits received, is the proper evidence of true *thankfulneſs*; Pſa. cxvi. 12. *What ſhall I render to the Lord, for all his benefits towards me?* So the proper evidence of *gracious deſires and longings*, is that they are effectual in practice, to ſtir up perſons earneſtly to ſeek the things

things they long for; Pſa. xxvii. 4. *One thing have I deſired of the Lord, that will I ſeek after.*

Practice is the proper evidence of a gracious *hope*, 1 John iii. 3. *Every man that hath this hope in him, purifieth himſelf, even as he is pure.* Patient continuance in well-doing, through the difficulties of the Chriſtian courſe, is often mentioned as the proper expreſſion of a Chriſtian hope. A chearful practice of our duty and doing the will of God, is the proper evidence of a truly *holy joy*; Iſaiah lxiv. 5. *Thou meeteſt him that rejoiceth, and worketh righteouſneſs.* Pſa. cxix. 111, 112. *Thy teſtimonies have I taken as an heritage for ever, for they are the rejoicing of my heart: I have inclined my heart to perform thy ſtatutes always, even unto the end.*

And as holy practice is the chief evidence of the truth of grace; ſo the degree in which experience influences a perſon's practice, is the ſureſt evidence of the degree of that which is ſpiritual and divine in his experiences. Whatever pretences perſons may make to great diſcoveries, great love and joy, they are no further to be regarded, than they have influence on their practice. Not but that allowances muſt be made for the natural temper: but that does not hinder, but that the degree of grace is juſtly meaſured, by the degree of the effect in practice; for the effect of grace is as great and the alteration as remarkable, in a perſon of a very ill natural temper, as another. Although a perſon of ſuch a temper,

will not behave himself so well, with the same degree of grace as another, the diversity from what was before conversion may be as great; because a person of a good natural temper did not behave himself so ill before conversion.

Thus I have endeavoured to represent the evidence there is, that Christian practice is the *chief* of all the designs of saving grace. But before I conclude, I would say something briefly, in answer to two objections.

1. Some may say, this seems to be contrary to that opinion, so much received among good people, that we should judge of our state chiefly by our inward experience, and that spiritual experiences are the main evidences of true grace.

I answer, It is doubtless a true opinion, and justly much received, that we should chiefly judge of our state by our experience. But it is a great mistake, that what has been said is at all contrary to that opinion. Christian practice is spiritual practice; the practice of spirit and body jointly, or the practice of a spirit, animating, commanding and actuating a body to which it is united. And therefore the main thing in this holy practice, is the holy acts of the mind, directing and governing the motions of the body; and the motions of the body are to be looked upon as belonging to Christian practice, only as they are dependant on the acts of the soul. The exercises of grace that Christians find within them-

themſelves, are what they *experience* within themſelves; and herein therefore lies Chriſtian experience; and this Chriſtian experience conſiſts as much in thoſe exerciſes of grace in the will, that are immediately concerned in the behaviour of the body, as in other exerciſes. Theſe inward exerciſes are not the leſs a part of Chriſtian experience, becauſe they have outward behaviour connected with them.

To ſpeak of Chriſtian experience and practice, as if they were two things, entirely diſtinct, is to make a diſtinction without all reaſon. Indeed all Chriſtian experience is not properly called practice: but all Chriſtian practice is properly experience; and the diſtinction that is made between them, is not only an unreaſonable, but an unſcriptural diſtinction. Holy practice is one part of Chriſtian experience; and both reaſon and ſcripture repreſent it as the chief and moſt important part of it. So it is repreſented in Jer. xxii. 15, 16. *Did not thy father eat and drink, and do juſtice and judgment?—He judged the cauſe of the poor and needy:—was not this to know me? ſaith the Lord.* Our inward acquaintance with God ſurely belongs to the head of experimental religion: but theſe the ſcriptures repreſent as conſiſting chiefly in practice. The exerciſes of thoſe graces of the love of God, and the fear of God, are a part of experimental religion; but theſe the ſcriptures repreſent as conſiſting chiefly in practice; 1 John v. 3. 2 John 6. Pſa. xxxiv.

xxxiv. 11, &c. Such experiences as theſe the pſalmiſt chiefly inſiſts on. Such the apoſtle Paul mainly inſiſts upon, when he ſpeaks of his experiences in his epiſtles. And ſuch as theſe they were, that this bleſſed apoſtle chiefly comforted himſelf in the conſideration of, when he was going to martyrdom, 2 Tim. iv. 6, 7. *For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight: I have finiſhed my courſe: I have kept the faith.*

And not only does the moſt important part of Chriſtian experience lie in ſpiritual practice, but nothing is ſo properly called by the name of *experimental religion:* for that experience which is in theſe exerciſes of grace, that prove effectual at the very point of trial, are the proper *experiment* of the truth of our godlineſs, wherein its victorious power is found by *experience.* This is properly Chriſtian experience, wherein we have opportunity to ſee, by *actual experience and trial,* whether we have a heart to do the will of God, and to forſake other things for Chriſt, or no.

There is a ſort of external religious practice, wherein is no inward experience; but this is good for nothing: and there is what is called experience, that is without practice, and this is worſe than nothing. Many perſons ſeem to have wrong notions of Chriſtian experience and ſpiritual light and diſcoveries. Whenever a perſon finds a heart to treat God as God, at the time that he

he has the trial, and finds his diſpoſition effectual in the experiment, that is the moſt proper and diſtinguiſhing experience: and to have at ſuch a time that ſenſe of divine things, which governs his heart and hands; this is the moſt excellent ſpiritual light, and theſe are the moſt diſtinguiſhing diſcoveries.

Indeed the witneſs or zeal of the ſpirit, conſiſts in the effect of the Spirit of God in the heart, in the implantation and exerciſes of grace there, and ſo conſiſts in experience: and it is beyond doubt, that this ſeal of the Spirit is the higheſt kind of evidence of our adoption, that ever we obtain: but in theſe exerciſes of grace in practice, God gives witneſs, and ſets to his ſeal, in the moſt conſpicuous, eminent and evident manner. It has been abundantly found to be true in fact, by the experience of the Chriſtian church, that Chriſt commonly gives by his Spirit, the greateſt and moſt joyful evidences of ſonſhip, in thoſe effectual exerciſes of grace, under trials, which have been ſpoken of; as is manifeſt in the full aſſurance and unſpeakable joys of many of the martyrs.

2. Some may object that this is *legal* doctrine; and that making practice of ſuch great importance in religion, magnifies *works*, and leads men to make too much of their *own doings*, to the dimunition of the glory of free grace, yea, does not well conſiſt with that great goſpel doctrine of *juſtification by faith alone.*

* But this objection is altogether without reason. Which way is it inconsistent with the freeness of God's grace, that holy practice should be a sign of God's grace? It is our works being the *price* of God's favour, and not their being a *sign* of it, that is inconsistent with the freeness of that favour. Surely the beggar's looking on the money he has in his hands, as a *sign* of the kindness of him who gave it, is in no respect, inconsistent with the freeness of that kindness. The notion of the freeness of God's grace, is not that no holy qualifications or actions in us shall be a fruit, and so a sign of that grace; but that it is not the worthiness of any qualification or action of ours which recommends us to that grace; that kindness is shewn to the unworthy; that there is great excellency in the benefit bestowed, and no excellency in the subject as the price of it. And this is the notion of justification without works, that it is not the worthiness of our works, or any thing in us, which is accepted with God as a *balance* for the guilt of sin, or a recommendation of sinners to his acceptance. Thus we are justified only by the righteousness of Christ, and not by our righteousness. And when works are opposed to faith in this affair, and it is said that we are justified by faith and not by works; thereby is meant, that it is not the worthiness of our works, or any thing in us, which recommends us to an interest in Christ; but that we have this interest only by faith, or by our soul's receiving Christ. But

that

that the worthineſs of nothing in us brings us *to* an intereſt in Chriſt, is no argument that nothing in us is a ſign *of* an intereſt in Chriſt.

* If the doctrines of free-grace, and juſtification by faith alone, be inconſiſtent with the importance of holy practice as a ſign of grace; then they are equally inconſiſtent with the importance of any thing whatſoever in us as a ſign of grace and holineſs, or any of our experiences of religion: for it is as contrary to the doctrines of free-grace, that any of theſe ſhould be the righteouſneſs which we are juſtified by, as that holy practice ſhould be ſo. It is with holy qualifications, as it is with holy works: it is inconſiſtent with the freeneſs of goſpel grace, that a title to ſalvation ſhould be given to men for any of their holy qualifications, as much as that it ſhould be given for the holineſs of their work; and yet this does not hinder the importance of theſe things as evidences of an intereſt in Chriſt. Juſt ſo it is with reſpect to holy works. To make light of works, becauſe we be not juſtified by works, is the ſame thing in effect, as to make light of all religion, all holineſs, and all gracious experience; for all is included, when the ſcripture ſays, we are not juſtified by works: for by works in this caſe, is meant all our own righteouſneſs, holineſs, and every thing that *is*

in

in us, all the good we do, and all the good we are conſcious of, and all thoſe holy things wherein the very eſſence of religion conſiſts, and even faith itſelf, conſidered as a part of our holineſs; for we are juſtified by none of theſe things, and if we were, we ſhould, in a ſcripture ſenſe, be juſtified by works. And therefore if it be not legal to inſiſt on any of theſe, as evidences of an intereſt in Chriſt; any more than it is, thus to inſiſt upon the importance of holy practice. It would be legal to ſuppoſe that holy practice juſtifies by bringing us to a title to Chriſt's benefits, as the price of it; but it is not legal to ſuppoſe that holy practice juſtifies the ſincerity of a believer, as the proper evidence of it.

So that in what has been ſaid of the importance of holy practice, as the main ſign of ſincerity, there is nothing legal, nothing derogatory to the freedom of goſpel grace, nothing claſhing with the goſpel doctrine of juſtification by faith, nothing in the leaſt tending to leſſen the glory of the Mediator, and our dependance on his righteouſneſs, nothing detracting from the glory of God and his mercy, or exalting man. If then any are againſt ſuch an importance of holy practice, it muſt be only from a ſenſeleſs averſion to the letters and ſound of the word *works*; when there is no reaſon in the world to be given for it, but

but what may be given with equal force, why they ſhould have an averſion to the words *holineſs*, *godlineſs*, *religion*, *experience*, and even *faith* itſelf: for to truſt in any of theſe, is as legal, and as inconſiſtent with the way of the new covenant, as to truſt in holy practice.

SOME

SOME

REMARKS

On Mr. HILL's

FARRAGO DOUBLE-DISTILLED.

If it be poſſible, as much lieth in you, live peaceably with all men. ROM. xii. 18.

1. IT is far from my deſign to give a particular anſwer to every thing contained in Mr. Hill's late treatiſe. I intend only to offer to the impartial reader, a few curſory remarks, which may partly explain and partly confirm what I have already ſaid upon the ſubject.

2. "Poor Mr. Weſley†," ſays Mr. Hill, opening

† Page 3. Quotations from Mr. Hill are marked with double, from the Remarks, with ſingle comma's.

ing his cauſe with native eloquence, " has pub-
" liſhed various tracts, out of which Mr. Hill col-
" lects above an hundred groſs contradictions.
" At this Mr. W.'s temper is much ruffled ;" (I believe not; I am not ſenſible of it ;) " he
" primes, cocks, and fires at Calviniſm : and
" there is ſmoke and fire in plenty. But if you
" can bear the ſtench, (which indeed is very nau-
" ſeous) there is no danger of being wounded‡.
" He calls this laſt cannon, or pop-gun, *Remarks*
" *on my review*. Men of ſenſe ſay, it is quite
" unfit for duty : men of grace compaſſionate
" the *caſter* of it : men of pleaſantry laugh hearti-
" ly at it ; but ſome good old women ſpeak high-
" of it§. I give this paſſage at ſome length, as a genuine ſpecimen of Mr. Hill's manner of writing.

3. But " as Mr. Hill did not chuſe to prefix
" his name, *it argued no great proof of* Mr. W.'s
" *politeneſs*, to addreſs him in the perſonal man-
" he has done." Which of us began? Was it not Mr. Hill? Did not he addreſs me in a perſonal manner firſt? And ſome, beſide the old woman, are of opinion, he did not do it in the *politeſt* manner in the world.

4. " Mr. W. would have us know, that his
" piece is written in much *love*. But what *love?*
" Love to his own inconſiſtencies ; love of ſcold-
" ing, love of abuſe. Let the reader find out
" any other ſort of love through the whole per-
" formance."

‡ Page 4. § Page 5.

" formance." In order to judge whether I wrote in love or no, let any one read the words he has picked out of fifty-four pages, juſt as they ſtand connected with others in each page: it will then appear they are not contrary either to love or meekneſs.

5. But Mr. W. ſays, Mr. Hill " is unworthy " the name either of the gentleman or the Chriſ- " tian: and is amazed, that Mr. Hill ſhould lay " claim to either of thoſe titles‖." Not ſo. It is my belief, that Mr. Hill is both a gentleman and a Chriſtian: though I ſtill think, in his treatment of Mr. Fletcher and me, he has acted beneath his character. Yet it is very likely, " a " friend of yours § (not mine) might ſay, I wrote " in *much wrath*." I wrote then in juſt as much wrath as I do now; though *your* friend might think otherwiſe.

6. Nay, but Mr. W. " gives † all the calviniſt " Miniſters the moſt ſcurrilous, Billingſgate lan- " guage, while he is trumpeting forth his own " praiſes, in Mr. F.'s Second Check to Anti- " nomianiſm." A ſmall miſtake. I do not give Billingſgate language to any one: I have not ſo learned Chriſt. Every one of thoſe hymns, out of which Mr. Hill culls the harſheſt expreſſions are not mine, but my brother's. Neither do I " trumpet forth my own praiſes." Mr. Hill's imagining I do, ariſes from an innocent miſtake. He continually takes for granted that I read over and

‖ Page 6. § Page 7. † Page 8.

and correct all Mr. F.'s books before they go to the press. So far from it, that the Fourth Check to Antinomianism I have not read over to this day. But Mr. W. "thinks himself to be *the* "*greatest minister in the world.*" Exceedingly far from it. I know many now in England, at whose feet I desire to be found in the day of the Lord Jesus.

* 7. To that question, Why does a man 'fall 'upon me, because another gave him a good 'beating?' Mr. Hill answers, "If your trumpet "had not given the alarm, we should not have "prepared ourselves for the battle."‡ Nay truly, not mine, but Mr. Shirley's. I was sitting quietly in my study, on the other side of St. George's channel, when his trumpet gave the alarm. Yet I say again, I am not now sorry for these disputes though I was sorry. You say, truly, "Mr. W.'s "temper has been manifested" hereby. ‖ Let all candid men judge between us, Whether Mr. F. and I on the one hand, or Mr. Hill on the other has shewn more "meekness and lowliness?" And which of us has expressed the greatest heat, and the most cordial contempt of his opponent.

Mr. H. adds, "Hereby Mr. Charles Wesley's "Calvinism is exposed by Mr. John." Then that is exposed, which never existed, for he never was a Calvinist yet. And "hereby Mr. H. "says, the Christian Library is given up as noth-
"ing."

‡ Page 53. ‖ Page 56.

" ing." Mere fineſſe! Every one ſees my meaning, but thoſe that *will not* ſee it. It is *nothing to your purpoſe*: it *proves nothing of what it is brought to prove.* In the ſame ſenſe I ſet the word nothing over againſt the citations from Mr. Baxter, and Goodwin.

* 8. If Mr. Hill ſays, he *always was* a Calviniſt, I have no right to contradict him. But I am ſure he was of a widely different temper, from that he has ſhewn in his late writings. I allow much to his belief, that in expoſing me to the utmoſt of his power, he is doing God ſervice. Yet I muſt needs ſay, if I were writing againſt a Turk or a Pagan, I durſt not uſe him as Mr. Hill does me. And if I really am (which will one day appear) employing all my time, and labour, and talents, (ſuch as they are) for this ſingle end, that the kingdom of Chriſt may be ſet up on earth: Then he whom I ſerve in the goſpel of his Son, will not commend him for his preſent work.

9. But what makes Mr. Hill ſo warm againſt me? I ſtill believe it is for this chiefly, becauſe I am an Arminian, an Election-doubter. For, ſays he, the " good old preacher, places all " election-doubters, (that is, thoſe who are not " clear in the belief of Abſolute Predeſtination " among the numerous hoſts of the Diabolonians. " One of theſe being brought before the judge, " the judge tells him he muſt die."† That is plainly, he muſt die eternally for this damnable ſin.

† Review, Page 35.

ſin. I beg Mr. Hill to explain himſelf on this head. Does he ſtill ſubſcribe to the ſentence of this *good old preacher*? Are all election-doubters to be placed among the Diabolonians? Is the ſentence irreverſibly paſſed. That they muſt all die eternally? I muſt inſiſt on Mr. Hill's anſwering this queſtion: If not, ſilence gives conſent.

10. Mr. H. farther affirms, "The only ce-"ment of Chriſtian union is the love of God. "And the foundation of that love muſt be laid, "in believing *the truths of God*:" (that is, you *muſt believe* particular redemption, or it is impoſſible you ſhould love God. For, to uſe "the "words of Dr. Owen in his diſplay of Arminianiſm," (ſee what truths Mr. Hill means!) "an "argeement without truth is no peace, but a "covenant with death, and a conſpiracy againſt the kingdom of Chriſt."‡ Here again I beg an explicit anſwer. Will Mr. H. affirm this in cool blood? If he will, there needs no more to account for his enmity both to me and the minutes. "Nay "but the foundation is ſtruck at by thoſe wretched minutes,"‖ True, the foundation of Calviniſm. So I obſerved before. I know it well. If the minutes ſtand, Calviniſm falls. But Mr. Hill ſays, "The doctrines of election and perſeverance "are vey little, indeed ſcarcely at all dwelled on "in the Review." Now I think they are much dwelt on therein, and deſire any that have eyes to judge.

11. We

‡ Review, Page 93. ‖ Page 52.

11. We come now to the main queſtion, Is the *Farrago* true or falſe? I aver it to be totally falſe: except in one ſingle article, out of an hundred and one. I mean, Mr. Hill has not proved that I contradict myſelf, except in that ſingle inſtance. To come to particulars.

I.

"There was an *everlaſting covenant* between "the Father and Son, concerning man's redemp- "tion. (There never was ſuch a covenant.")

The former propoſition is taken from the Chriſtian Library: On which Mr. Hill ſays again, "Mr. W. affirms, that the Chriſtian Library is "*all true, all agreeable to the word of God.*" I anſwered before, 'I do † not.' My words are *Pref.* p. 4. 'I have *endeavoured* to extract ſuch a 'collection of Engliſh divinity, as I *believe* is all 'true, all agreeable to the oracles of God.' I did *believe* and do believe every *tract* therein to be true and agreeable to the oracles of God. But I do not roundly affirm this 'of *every ſentence* con- 'tained in the fifty volumes. I could not poſſibly 'affirm it for two reaſons. 1. I was obliged to 'prepare moſt of thoſe tracts for the preſs, juſt as 'I could ſnatch time in travelling; not tranſcrib- 'ing them; (none expected it of me) but only 'marking the lines with my pen, and altering a 'few words here and there, as I had mentioned 'in the preface. 2. As it was not in my power 'to attend the preſs, that care neceſſarily devolv- 'ed

† Remarks, Page 12.

'ed on others; through whose inattention an 'hundred passages were left in, which I had 'scratched out. It is probable too, that I my-'self might overlook some sentences which were 'not suitable to my own principles. It is certain, 'the correctors of the press did this in not a few 'instances. The plain inference is, if there are 'an hundred passages in the Christian Library, 'which contradict any or all of my doctrines, 'these are no proofs that I contradict myself. Be-'it observed once for all therefore, citations from 'the Christian Library prove nothing, but the 'carelessness of the correctors.'

12. Yet Mr. Hill, as if he had never seen a word of this, or had solidly refuted it, gravely tells us again "If Mr. W. may † be credited, the Far-"rago is all true: part of it being taken out of "*his own* Christian Library, in the preface of "which he tells us, that the contents are *all true*, "*all agreeable to the oracles of God.* Therefore "*every single word* of it *is his own*, either by birth "or adoption." No: I never adopted, I could not adopt *every single word* of the Christian Library. It was impossible I should have such a thought, for the reasons above-mentioned.

But "there ‡ is very great evasion," says Mr. Hill, "in Mr. W.'s saying, that though he be-"lieves *every tract to be true*, yet he will not be "answerable for *every sentence or expression* in the "Christian Library: whereas the matter by no "means

† Page 12. ‡ Page 16.

" means reſts upon a few ſentences or expreſ-
" ſions, but upon *whole treatiſes*, which are dia-
" metrically oppoſite to Mr. W.'s preſent tenets;
" particularly the treatiſes of Dr. Sibs, Dr. Preſ-
" ton, Biſhop Beveridge, and Dr. Owen, on In-
" dwelling Sin."

13. Juſt before Mr. H. affirmed, " *Every ſin-*
" *gle word* in the Chriſtian Library is *his own*."
Beaten out of this hold, he retreats to another: but it is as untenable as the former. " The mat-
" ter," he ſays, " does not reſt on a *few ſen-*
" *tences : whole treatiſes* are diametrically oppo-
" ſite to his preſent tenets." He inſtances in the works of Dr. Sibs, Preſton, Beveridge, and a treatiſe of Dr. Owen's.

I join iſſue with him on this point. Here I pin him down. The works of Dr. Preſton and Sibs, are in the ninth and tenth volumes of the Library: that treatiſe of Dr. Owen's in the ſeventeenth; that of Biſhop Beveridge in the forty-ſeventh. Take which of them you pleaſe: ſuppoſe the laſt, Biſhop Beveridge's *Thoughts upon Religion*. Is this *whole treatiſe* " diametrically
" oppoſite to my preſent tenets?" The *Reſolutions* take up the greateſt part of the book; every ſentence of which exactly agrees with my preſent judgment; as do at leaſt nine parts in ten of the preceding *Thoughts*, on which thoſe *Reſolutions* are formed. * Now what could poſſibly induce a perſon of Mr. Hill's character, a man of a good underſtanding and of a generous tem-

per,

per, a well-bred gentleman and a ſerious Chriſtian, to violate all the rules of juſtice and truth, which at other times he ſo earneſtly defends, by poſitively, deliberately, roundly aſſerting ſo intire a falſhood, merely to blacken one who loves his perſon, who eſteems his character, and is ready to ſerve him in any thing within his power? What, but ſo violent an attachment to his opinion, as while that is in danger, ſuſpends all his faculties, ſo that he neither can *feel*, nor *think*, nor *ſpeak* like himſelf?

14. In the ninth and tenth volumes are two treatiſes of Dr. Preſton's, *The Breaſtplate of Faith and Love*, and *The New Covenant*. Is either of theſe "diametrically oppoſite to my preſent te-"nets" By no means. If a *few ſentences* here and there, (and this I only ſuppoſe, not grant,) were careleſsly left in, though I had ſcratched them out, which ſeem (perhaps only ſeem) to contradict them; theſe are not *the whole tracts*: the general tenor of which I ſtill heartily ſubſcribe to.

The tenth volume likewiſe contains *Two Sermons* of Dr. Sibs, and his *Tract upon Solomon's Song*. Are any of theſe "diametrically oppoſite "to my preſent tenets?" No more than thoſe of Dr. Preſton's. I as willingly as ever ſubſcribe to theſe alſo.

Is Dr. Owen's tract, *Of the remainder of Indwelling ſin in believers*, "diametrically oppoſite "to my preſent tenets?" So far from it, that

a few years ſince I publiſhed a ſermon on the very ſame ſubject. I hope there is no room to charge me with "quirk, quibble, artifice, evaſion," on this head; (though I believe as much as on any other.) I uſe only plain, manly reaſoning; and ſuch logic I am not aſhamed to avow before the whole learned world.

15. But "I will go farther ſtill†," (ſays Mr. Hill.) "Let Mr. W. only bring me twenty lines "together, out of the writings of thoſe four emi-"nent divines, as they ſtand in the Chriſtian-"Library: and I will engage to prove, that he "has twenty times contradicted them in ſome of "his other publications." Agreed. I bring him the following twenty lines with which Dr. Preſton begins his treatiſe called *The New Covenant*. ‡

[Theſe words of God to Abraham contain a percept of ſincerity, or perfect walking with God, *Walk before me, and be thou perfect*; and alſo the motive thereunto, God's all-ſufficiency, *I am God all ſufficient*. As if he ſhould ſay, if there were any defect in me, if thou didſt need or couldſt deſire any thing that were not to be had in me, and thou mighteſt have it elſewhere, perhaps thy heart might be imperfect in walking towards me. Thou mighteſt then ſtep out from me, to take in advantages elſewhere. But ſeeing I am all-ſufficient; ſince I have enough in me to fulfil all thy deſires; ſince I am every way an adequate object, ſo that all thy ſoul can wiſh for thou mayſt

† Page 19. ‡ Vol. X. Page 47.

mayſt have in me; why then ſhouldſt thou not conſecrate thyſelf to me alone? Why then ſhouldſt thou be uneven in thy ways, ſerving me ſometimes, and ſometimes the creature? For there is nothing in the creature, but thou mayſt find in me. *I am all ſufficient: therefore walk before me, and be thou perfect!*

Here are exactly twenty lines, neither more nor "leſs, as they ſtand in the Chriſtian library." Now fulfil your engagement: prove that I "have twen-"ty times contradicted them in ſome other of my "publications." If you cannot, acknowledge you have done me wrong. In the heat of your reſentment, you have undertaken what you are not able to perform. You have ſpoken raſhly and unadviſedly. You have gone much too far, far beyond the bounds of wiſdom as well as of love.

16. Nay, but "I will go one ſtep farther yet, "I defy Mr. W. to bring me twenty lines out "of the above tracts, by Preſton, Sibs, Owen, "and Beveridge, which he now believes." Is it poſſible, that Mr. H. ſhould believe himſelf, while he is talking at this rate? Or does he expect that any one elſe ſhould believe him, unleſs he be drunk with paſſion or prejudice? Was ever any thing ſo wild? But I accept of this challenge, and that with more ſerioufneſs than it deſerves. I will go no farther than the twenty lines cited above: All theſe I "now believe." And I believe, as I ſaid before, not only the

whole treatise from which those words are taken, but the tenor of the whole Christian Library.

Meantime it has been acknowledged again and again, that *several sentences* stand therein, which I had put out in my usual manner, by drawing my pen through them. Be it observed therefore once more, that those passages prove nothing but the carelessness of the correctors; consequently all the pains bestowed to collect them together, whether by Mr. Hill or his coadjutors, is absolutely lost labour, and never can prove that I contradict myself.

17. The case is nearly the same with regard to those other tracts which I published many years ago, Mr. *Baxter's Aphorisms on Justification, and John Goodwin's Tract* on the subject. I have lately read them both over with all the attention I am capable of: and I still believe they contain the true scripture-doctrine concerning justification by faith; but it does not follow, that I am accountable for every sentence contained in either of those treatises.

"But does Mr. W. believe the doctrine "therein contained, or does he not?" I do: and John Goodwin believed the doctrine contained in the sermon on *The Lord our righteousness*: the sum of which is, 'We are justified, sanctified, 'and glorified, for the sake of what Christ has 'done and suffered for us.' Nothing he asserts is inconsistent with this; though it may be inconsistent with passages left in the Christian Library: when therefore I write *nothing* against those passages

paſſages, or the extracts from Goodwin, that contradict them, this does not prove, (as Mr. Hill archly ſays) that "I have nothing to ſay," but that all thoſe paſſages and extracts put together are nothing to the purpoſe. For were it true, that John Goodwin and Richard Baxter contradicted all thoſe paſſages, it is nothing to the point in hand; it never can prove, that I John Weſley, contradict myſelf.

18. But to return to *the Everlaſting Covenant*, "Mr. W. himſelf, in his annotations on Gen. i. "1. calls the *Elohim*, a *covenant God*." True, in covenant with man. But I ſay not one word of any covenant between the Father and the Son. But "in his note on Iſa. lv. 4. ſpeaking of the co-"venant made between God and David, he ſays, "*This David is Chriſt.*" Undoubtedly I do: but what is this brought to prove? My words are, '† I have appointed, and will in due time give 'him—the David laſt-mentioned, even Chriſt—'*a witneſs*—to declare the will of God concern-'ing the duty and ſalvation of men, to bear 'witneſs to the truth, to confirm God's promiſes, 'and among others, thoſe which reſpect the call-'ing of the Gentiles: to be a witneſs to both 'parties of that covenant made *between God and* '*man.*' Yea, of the covenant made *between God and man!* Of a covenant *between the Father and the Son* here is not a word.

"The only poſſible concluſion to be drawn

† Page 209.

" from this defence of Mr. W.'s, is, That he " became a commentator on the bible, before " he could read the bible." That is pity! If he could not read it when he was three-score years old, I doubt he never will. See the candor, the good-nature of Mr. Hill! Is this *attic* salt, or wormwood?

What conclusion can be possibly drawn in favour of Mr. Hill? The most favourable I can draw is this, That he never read the book which he quotes: that he took the word of some of his friends. But how shall we excuse them? I hope they trusted their memories, not their eyes. But what recompence can he make to *me*, for publishing so gross a falshood; which nevertheless those who read *his* tract, and not mine, will take to be as true as the gospel?

II.

Of Election and Perseverance.

19. In entering upon this head, I observed †, ' Mr. Sellon has clearly shewn, that the seven-' teenth article does not assert absolute predesti-' nation. Therefore in denying this, I neither ' contradict that article nor myself.'

It lies therefore upon Mr. Hill, to answer Mr. Sellon before he witticizes upon *me*. Let him do this, and he talks to the purpose: otherwise all the pretty, lively things he says about Dr. Baroe, Bishop Wilkins, Dr. Clark, and George Bell, are utterly thrown away.

As

† Page 13.

As to George Bell, Mr. Richard says, M. M——d "justly censures ‡ the *enthusiasm* and "*credulity* of Mr. John, in paying so *much attention* to Bell's ridiculous reveries; in calling "him a *sensible* man, and *entreating* him to continue in his society, on account of the great "good he did. However Bell *refused* to remain "in connexion with him, because of his *double* "*dealings* and *unfaithful proceedings:* for he "sometimes was full of Bell's praises; at other "times he would warn the people against him. "He also gives a particular narration of what he "rightly calls the *Comet-Enthusiasm*. Mr. John "preached *more than ten times* about the comet, "which he *supposed* was to appear in 1758, to "burn up all the produce of the earth, and "lastly to execute its grand commission on the "globe itself, causing the stars to fall from heaven."

What an heap of dirt is here raked together? I must not let it pass quite unnoticed. 1. He "justly censures the *enthusiasm* and *credulity* of "Mr. W. in paying so *much attention* to Bell's "ridiculous reveries." Nay, so very little, that I checked them strongly, as soon as ever they came to my knowledge: particularly his whim about the end of the world, which I earnestly opposed both in private and public. 2. "Bragging of the *many miraculous* cures he had "wrought." I *bragged of*, that is, simply related

‡ Page 37.

the caſe of Mary Special, and no other: in the cloſe of which I ſaid, 'Here are three plain 'facts, ſhe was ill; ſhe is well; ſhe became ſo in 'a moment. Which of theſe can, with any mo-'deſty, be denied?' I ſtill aſk the ſame queſtion. 3. That I ever called him a *ſenſible* man, is altogether falſe. A man of faith and love I then *knew* him to be; but I never thought him a man of ſenſe. 4. That I *entreated* him to continue in the ſociety, is likewiſe totally falſe. 5. Nor did I ever tell *him*, on that or any other occaſion, of "the great good" he did. I know, he was an inſtrument in God's hand, of convincing and converting many ſinners. But though I ſpeak this now to all the world, I never ſpoke it to himſelf. 6. Neither did he ever *refuſe* what never was aſked, "to remain in connexion with "me." 7. Leaſt of all did he refuſe it becauſe of my *double dealings* or *unfaithful proceedings*. He never mentioned to me any ſuch thing, nor had he any pretence ſo to do. 8. Nay, but you "was at ſome times full of Bell's praiſes"—Very moderately full:—"At other times"—that is, after he ran mad—"you warned the people "againſt him." I warned them not to regard his prophecies; particularly with regard to the † 28th of February.

20. "He alſo gives us a particular narration "of what he rightly calls the *Comet-Enthuſiaſm*. "Mr. John preached *more than ten times about the*

† Journal X, page 99.

" *the Comet* he ſuppoſed was to appear in 1758, " and to conſume the globe." This is a fooliſh ſlander, as it is ſo eaſily confuted. A tract was publiſhed at that very time, intitled, " Serious thoughts occaſioned by the earthquake at Liſbon." The thing which I then accidentally mentioned in preaching, (twice or thrice; it may be, four times) is there ſet down at large, much more at large than ever I mentioned it in any ſermon. The words are theſe. †

" Dr. Halley fixes the return of the Comet, " which appeared in 1682, in the year 1758." (Obſerve Dr. Halley does this, not I.) On which he adds, " But may the great, good God avert " ſuch a ſhock or contact of ſuch great bodies, " moving with ſuch forces, (which however is by " no means poſſible) leaſt this moſt beautiful " order of things be entirely deſtroyed, and re- " duced into its ancient chaos."

'But what if God ſhould not avert this con- 'tact? what would the conſequence be?'—That conſequence I afterwards deſcribe.—'Burning 'up all the produce of the earth, and then the 'globe itſelf.' But do I affirm or *ſuppoſe*, that it *actually will* do this? I ſuppoſe, nay affirm, at the bottom of the ſame page, the direct contrary. 'What ſecurity is there againſt all this, on the '*infidel* hypotheſis? But on the Chriſtian there 'is *abundant ſecurity*: for the prophecies are not 'yet fulfilled.'

21. So much for the *Comet-Enthuſiaſm*. We

† Page 14, & ſeq.

return now to the point of *unconditional election*. "One would ‡ imagine," says Mr. Hill, "by "Mr. W.'s quoting the thirty-first article, in "*contradiction* to the seventeenth, that he "thought the reformers as inconsistent as him-"self." I did not quote the 31st in *contradiction* to the 17th, but in *explication* of it. The latter, the thirty-first can bear but one meaning: therefore it fixes the sense of the former. "Nay, "this article speaks nothing of the *extent* of "Christ's death, but of its *all-sufficiency*."§ Nothing of the extent! Why, it speaks of nothing else: its all-sufficiency is out of the question. The words are, "The offering of Christ once "made, is that perfect redemption, propitiation "and satisfaction, for all the sins of the whole "world, both original and actual." It is here affirmed, the death of Christ is a perfect satisfaction for *all the sins of the whole world*. It *would be* sufficient for a thousand worlds. But of this the article says nothing.

But "even Bishop Burnet allows our reform-"ers to have been zealous Calvinists." He does not allow them *all* to be such: he knew and you know the contrary. You cannot but know, that Bishop Ridley, Hooper, and Latimer, to name no more, were firm Universalists.

22. But the contradictions! Where are the contractions? "Why, sometimes you deny elec-"tion: yet another time you say,

From

‡ Page § Page 51. 55.

" From all eternity with love
" Unchangeable thou haſt me view'd." ‖

I anſwered, ' I believe this is true, on the ſuppo-
' ſition of *faith foreſeen*, not otherwiſe.'

Here is therefore no contradiction, unleſs on that ſuppoſition, which I do not allow.

But ſometimes " you deny the perſeverance " of the ſaints." Yet in one place you ſay,' I do ' not deny, that thoſe eminently ſtiled the *elect* ' *ſhall* perſevere.' I mean thoſe that are *perfected in love*. So I was inclined to think for many years. But for ten or twelve years I have been fully convinced, that even theſe may *make ſhipwreck of the faith*.

23. But " ſeveral of Mr. Hill's quotations are " from Mr. Charles Weſley's hymns, for which " Mr. John ſays, he will not be anſwerable."

* I will now explain myſelf on this head. Though there are ſome expreſſions in my brother's hymns, which I do not uſe, as being very liable to be miſconſtrued: yet I am fully ſatisfied, that in the whole tenor of them, they thoroughly agree with mine, and with the bible: 2. That there is no jot of Calviniſm therein; that not one hymn, not one verſe of an hymn, maintains either unconditional election, or infallible perſeverance. Therefore I can readily anſwer Mr. H.'s queſtion, " How can Mr. W anſwer it to his " own conſcience, to write prefaces and recom- " mendations to hymns which he does not be-

‖ Page 21.

" lieve?" There is the miſtake. I do believe them: although ſtill I will not be anſwerable for *every expreſſion* which may occur therein. But as to thoſe expreſſions which you quote, in proof of final perſeverance, they prove thus much, and no more, that the perſons who uſe them have at that time *the full aſſurance of hope.* Hitherto then Mr. Hill has brought no proof, that I contradict myſelf.

III.

Of Imputed Righteouſneſs.†

24. " Bleſſed be God, we are not among thoſe " who are ſo *dark* in their conceptions and ex- " preſſions. We no more deny (ſays Mr. W.) " the *phraſe* of *imputed righteouſneſs*, than *the* " *thing.*" It is true: for I continually affirm, To them that believe, *faith is imputed for righteouſneſs.* And I do not contradict this, in ſtill denying that *phraſe*, the *imputed righteouſneſs of Chriſt*, to be in the bible; or in beſeeching both Mr. Hervey and you, ' Not to diſpute for *that parti-* ' *cular phraſe.*'

But " ſince Mr. W. bleſſes God for inlighten- " ing him to receive the doctrine, and to adopt " the phraſe of imputed righteouſneſs; how came " he to think that *clear conceptions* of the doc- " trine were ſo unneceſſary, and the phraſe itſelf " ſo uſeleſs, after having ſo *deeply lamented* the " *dark conceptions* of thoſe who rejected the term " and the thing?"

It

† Page 23.

It was neither this *term*, *The imputed righteouſneſs of Chriſt*, nor the *thing* which Antinomians mean thereby, the rejection of which I ſuppoſed to argue any *darkneſs of conception*. But thoſe I think *dark* in their conceptions, who reject either the *ſcripture-phraſe*, *Faith imputed for Righteouſneſs*, or the *thing* it means.

25. However, to prove his point, Mr. Hill goes on:

"This doctrine of (the "imputed righteouſneſs "of Chriſt) I have con- "ſtantly believed and "taught for near eight "and twenty years."	The uſe of the term (the imputed righteouſneſs of Chriſt) is not ſcriptural, it is not neceſſary; it has done immenſe hurt.

"It has done immenſe hurt, ſays Mr. W. but "here is no contradiction. Whether there be "or not, there is a plain conceſſion from Mr. W. "himſelf, that he has been *preaching a doctrine* "*for eight and twenty years together, which has* "*done immenſe hurt.*"

Let this (one inſtance out of an hundred) be a ſpecimen of Mr. Hill's fairneſs! The whole ſtrength of the argument depends on the artful jumbling of two ſentences together, and inſerting two or three little words into the latter of them.

My words are, '§ We no more deny the 'phraſe (of imputed righteouſneſs) than the 'thing.'

This

§ Remarks, Page 14.

'‖ *This doctrine* I have believed and taught for 'near eight and twenty years.'

Theſe diſtinct ſentences Mr. Hill is pleaſed to thruſt together into one, and to mend thus:

"This doctrine (of *the* imputed righteouſneſs "*of Chriſt*) I have conſtantly believed and taught "for near eight and twenty years."

And here, ſays Mr. H. is a "plain conceſſion "from Mr. W. himſelf, that he has been preach- "ing a doctrine for 28 years together, which has "done immenſe hurt."

No, the doctrine which I believe has done immenſe hurt, is that of the imputed righteouſneſs of Chriſt in the Antinomian ſenſe. The doctrine which I have conſtantly held and preached is, that faith is imputed for righteouſneſs.

And when I have either in that ſermon or elſe where ſaid, that *the righteouſneſs of Chriſt is imputed to every believer*, I mean, every believer is juſtified, for the ſake, of what Chriſt has done and ſuffered. Yet ſtill I think, "There is no uſe "in contending for *that particular phraſe*." And I ſay ſtill, 'I dare not inſiſt upon it, becauſe 'I cannot find it in the bible.'

To contradict this, Mr. H. cites theſe words. 'This is fully conſiſtent with our being juſtified, 'through the imputation of Chriſt's righteouſ- 'neſs.' Mr. W.'s notes on *Rom.* iv. 9. Mr. H. adds, "Theſe † two taken together, produce the fol- "lowing concluſion, that it is *perfectly conſiſtent* to

‖ Page 15. † Page 25.

" to say, that we are justified by that, *which cannot* " *be found in the bible.*"

That note runs thus : ' *Faith was imputed to* ' *Abraham for righteousness.* This is fully consist- ' tent with our being justified through the impu- ' tation of the righteousness of Christ : that is, ' our being pardoned and accepted, of God, for ' the sake of what Christ has done and suffered. ' For though this, and this alone, be the *meri-* ' *torious cause* of our acceptance with God, yet ' faith may be said to be *imputed to us for right-* ' *eousness*, as it is the sole *condition* of our ac- ' ceptance.'

Now is there any shadow of contradiction in this ? Or of our being justified *by that which cannot be found in the bible ?*

26. " Mr. W frequently puts the expression, " *imputed righteousness*, in the mouth of a whole " congregation." Yet he says, ' I dare not *require* ' any to use it.' Hence Mr. Hill deduces these two conclusions :

1. " That Mr. W. gives out such doctrines, " as *he dares not require any others to believe.*"‡

By what logic is this deduced ? We are not speaking of *doctrines* at all, but simply of a particular *expression*. And that expression is not, *imputed righteousness ; but the imputed righteousness of* Christ.

2. " That a whole congregation may have " words in their mouths, and yet be *all silent.*"

Well

‡ Page 25.

Well inferred again! But did I say, 'A whole "congregation had *those words* in their mouths?" I did not either say or suppose it; any more than that they were *all silent*.

"Will Mr. W. be ingenuous enough to tell "me, Whether he did not write this, when he "was last in a certain country, which abounds "with *crassa ingenia?*" I will. I did not write this in the fogs of Ireland, but in the clear air of Yorkshire.

27. The two next propositions Mr. Hill quotes, are, 'They to whom the righteousness of Christ 'is imputed,' (I mean, who truly believe) 'are 'made righteous by the Spirit of Christ, are re-'newed in the image of God, in righteousness 'and true holiness.'

'The nice, metaphysical doctrine of imputed 'righteousness,' (if it is not carefully guarded) 'leads not to repentance, but to licentiousness. 'I have known a thousand instances of this.'

And where is the contradiction between these propositions? "It is just this‖," says Mr. Hill, "That the doctrine of imputed righteousness "makes those who believe it both holy and un-"holy."

Unfold the propositions a little more, and then let any man judge.

The first means just this, They whom God justifies, for the sake of what Christ has done and suffered, (whether they ever heard of that phrase, imputing

‖ Page 26.

imputing the righteouſneſs of Chriſt, or not) are ſanctified by his Spirit; are renewed in the image of God, in righteouſneſs and true holineſs.

The ſecond means, I have known very many, who ſo reſted in the doctrine of the righteouſneſs of Chriſt imputed to them, that they were quite ſatisfied without any holineſs at all.

Now where is the contradiction?

But my inſerting in my own ſentence thoſe explanatory words, 'I mean, who truly believe,' Mr. H. calls an *interpolation*, and ſuppoſes I "mean to make a diſtinction between faith in "Chriſt, and faith in the righteouſneſs of Chriſt." I mean juſt what I have ſaid again and again, particularly in the note above-cited. And this is the very thing which John Goodwin means, as he declares over and over.

* Mr. W. "winds up this point of *imputed* "*righteouſneſs* with a reſolution which aſtoniſhes "me, That 'he will never more uſe the phraſe, "*the imputed righteouſneſs of Chriſt*, unleſs it occur "to him in a hymn, or ſteal upon him una-"wares." This is my reſolution. I repeat once more what I ſaid in the Remarks, 'The *thing*, 'that we are juſtified merely for the ſake of what 'Chriſt has *done* and *ſuffered*, I have conſtantly 'and earneſtly maintained above four and thirty 'years. And I have frequently uſed the *phraſe*, 'hoping thereby to *pleaſe* others *for their good*, *to* '*edification*. But it has had a contrary effect, 'ſince ſo many improve it into an objection.

'Therefore

'Therefore I will use it no more, (I mean, the 'phrase *imputed righteousness:* that phrase, *the 'imputed righteousness of Christ*, I never did use.) 'I will endeavour to use only such phrases as 'are *strictly scriptural.*' And I will advise all my 'brethren, all who are in connexion with me 'throughout the three kingdoms, to lay aside 'that ambiguous, unscriptural phrase, *(the im-'puted righteousness of Christ)* which is so liable 'to be misinterpreted, and speak in all instances, 'this in particular, *as the oracles of God.*'

IV.

Of a Two-fold Justification:†

My words cited as contradicting this, run thus. 28. 'In the afternoon I was informed, how 'many wise and learned men, who cannot in 'terms *deny* it, (because our articles and homilies 'are not yet repealed) *explain* justification by 'faith:‡ They say justification is two-fold, the 'first in this life, the second at the last day, &c. '——In opposition to this, I maintain, That *the 'justification spoken of by St. Paul to the Romans, 'and in our articles*, is not two-fold: it is one 'and no more.' True. And where do I contradict this? Where do I say, *the justification spoken of by St. Paul to the Romans, and in our articles*, is any more than one? The question between them and me concerned *this* justification, and

† Page 37. ‡ Page 38.

and *this* only, which I affirmed to be but one. They averred, But there is a second juſtification at the laſt day: therefore juſtification is not one only. Without entering into that queſtion, I replied, '*The juſtification whereof St. Paul, and* '*our articles ſpeak*, is one only.' And ſo I ſay ſtill. And yet I do not deny, that there is another juſtification (of which our Lord ſpeaks) at the laſt day.

I do not therefore condemn the diſtinction of a two-fold juſtification, in ſaying, that *ſpoken of in our articles* is but one. And this is the thing which I affirmed, " in flat oppoſition to thoſe men,"

29. But " how is it poſſible to encounter ſuch " a man as this, without watching him through " every line? And therefore I wiſh my readers " would cloſely compare the Remarks with the " Review itſelf:" (I deſire no more. Whoever does this, will eaſily diſcern on which ſide the truth lies:) " As it is impracticable to point out " half the *little arts* of this kind which Mr. W. " has ſtooped to." That is, in civil terms, " Sir, " you are a knave." Sir, I crave your mercy. I ſtoop to no art, but that of plain, ſound reaſoning. By this art, and by this alone, I am able to untwiſt truth from falſhood, how ſkilfully ſoever they are woven together. I dare uſe no other; for (whether you know it or no) I fear God. And by his grace, in ſimplicity and godly ſincerity I have my converſation in the world.

" But

" But how agrees this, with what Mr. W. " tells us, that he has never contradicted himself " with regard to juſtification, ſince the year " 1738?" ‖ Perfectly well. " How long has he " held, that juſtification is *four-fold?*" I have ſaid nothing about it yet. " And how will he " reconcile this with its being two-fold, and with " his preceding affirmation, that it is *one and no* " *more?*" When time is, this myſtery too may be cleared up.

V.

Of a Juſtified State.§

30. Mr. W. ſays, " The *ſtate* of a *juſtified* per- " ſon it inexpreſſibly great and glorious."

Yet he aſks elſewhere, " Does not talking of a " juſtified or ſanctified ſtate, tend to miſlead " men?" He anſwers, ' It *frequently* does miſ-lead men,' (namely, when it is ſpoken of in an *unguarded manner*) ' But where is the contradiction?' " Whatever may be the contradiction, " this is clearly the concluſion, that Mr. W. by " his own confeſſion, *is a miſleader of men.*"

It is not quite clear yet. You have firſt to prove, that I uſe the phraſe ' in an *unguarded manner.*' I confeſs, when it is ſo uſed, it tends to miſlead men; but I do not confeſs, that I uſe it ſo.

VI.

‖ Page 39. § Page 34.

VI.

Are Works a Condition of Juſtification?

31. "Mr. W. ſays, 'No *good works* can be "previous to juſtification.' And yet in the ſame "page he aſſerts, 'Whoever deſires to find fa- "vour with God, ſhould ceaſe from evil, and "learn to do well."

I anſwered, † 'Does not the bible ſay ſo? 'Who can deny it? Nay, but Mr. W. aſks, If 'this be not in order to find favour, what does 'he do them for? And I aſk it again. Let Mr. 'Hill, or any one elſe, give me an anſwer. So 'if there is any contradiction here, it is not I 'contradict myſelf, but Iſaiah and our Lord that 'contradict St. Paul.'

Mr. Hill replies, "Then a man may do works "in order to find favour, and yet ſuch works "cannot be called *good*." You may call them ſo, if you pleaſe: but be not angry with *me*, if I do not. I ſtill believe, no *good works* can be done before juſtification. Yet I believe, (and that without the leaſt ſelf-contradiction) that final ſalvation is 'by works as a condition.' And let any one read over the twenty-fifth chapter of St. Matthew, and deny it if he can.

VII.

† Remarks, Page 22.

VII.

Is Juſtification by Faith *Articulus ſtantis vel cadentis eccleſiæ?* ‡

32. In the beginning of the year 1738, I believed it was ſo. Soon after I found reaſon to doubt. Since that time I have not varied. "Nay, but in the year 1763 you ſay, 'This is "the name whereby he ſhall be called, *The Lord* "*our righteouſneſs.* A truth this, of which "may be affirmed, (what Luther affirms of a "truth nearly connected with it, juſtification by "faith) it is *Articulus ſtantis vel cadentis eccleſiæ.* "It is certainly the pillar and ground of that "faith of which alone cometh ſalvation."

I anſwered, ‖ 'It is certain, here is a *ſeeming* 'contradiction; but it is not a real one: for 'theſe two oppoſite propoſitions do not ſpeak of 'the *ſame thing*. The latter ſpeaks of *juſtification by faith*: the former, of *truſting in the right-* 'eouſneſs or merits *of Chriſt*. (Juſtification by 'faith is only mentioned incidentally in a pa-'renthеſis) Now although Mr. Law denied '*juſtification by faith*, he might *truſt in the me-* 'rits *of Chriſt*. It is this, and this only 'that I affirm (whatever Luther does) to be '*Articulus ſtantis vel cadentis eccleſiæ.*'

But Mr. Hill thinks "Juſtification by faith, "and

‡ Page 15. ‖ Remarks, Page 24.

" and by trusting in the merits of Christ, are all one." § Be they or not, I still think, 'Some may 'doubt of justification by faith, and yet not perish everlastingly.' Does Mr. Hill judge, that such an one cannot be saved? That all Mystics (as well as Mr. Law) go to hell?

VIII.

Both Adam's sin and Christ's Righteousness are imputed.

They are; the question is only, in what sense?

IX.

Of MERIT.†

33. In the Minutes I say, 'We are rewarded 'according to our works, yea, *because of* our 'works, (Gen. xxii. 16, 17) How differs this 'from *for the sake of* our works? And how differs this from *secundum merita operum*, or as 'our works deserve? Can you split this hair? 'I doubt I cannot.' I say so still. Let Mr. Hill, if he can.

'And yet I still maintain,' (so I added in the Remarks: so I firmly believe) 'there is no *merit*, taking the word strictly, but in the blood 'of Christ: that salvation is not by the *merit* of 'works: and that there is nothing we are, or 'have,

§ Page 16. † Page 35.

'have, or do, which can, ſtrictly ſpeaking, *de-*
'*ſerve* the leaſt thing at God's hand.'

'And all this is no more than to ſay, take the
'word *merit* in a *ſtrict* ſenſe, and I utterly re-
'nounce it: take it in a *looſer* ſenſe, and though
'I never uſe it, (I mean, I never aſcribe it to
'any man) yet I do not condemn it. Therefore
'with regard to the word *merit*, I do not contra-
'dict myſelf at all.'

* "You never uſe the word!" ſays Mr. Hill. "What have we then been diſputing about?"‡ Why, about a ſtraw: namely, Whether there be a ſenſe in which others may uſe that word without blame.

But can Mr. Hill, or any one living, ſuppoſe me to mean, I do not uſe the word in the preſent queſtion?

What Mr. Hill adds, is a mere play upon words. "Does Mr. W. by this *looſer merit*, "mean a merit that does not *merit?*" Yes. By terming a work *meritorious* in this *improper* ſenſe, I do not mean, that it *merits* or *deſerves* a reward in the *proper* ſenſe of the word. Inſtances of the word taken in this *improper* ſenſe, occur all over the bible.

* "This is ſhamefully evaſive." No more than it is Greek. It is a plain, rational, ſolid diſtinction: and it holds with regard to numberleſs words in all languages, which may be taken either in a *proper* or *improper* ſenſe.

When

‡ Page 36.

When I ſay, 'I do not grant, that works are 'meritorious, even when accompanied by faith,' I take that word in a *proper* ſenſe. But others take it in an *improper*, as nearly equivalent with *rewardable*. Here therefore I no more contradict Mr. Fletcher, than I do myſelf. Leaſt of all do I plead, as Mr. Hill roundly affirms, "for "juſtification by the *merit* of my own good "works."§

X.

Of MARRIAGE.†

34. "Mr. W. ſays, his thoughts on a ſingle "life are juſt the ſame, they have been theſe "thirty years." (I mean with regard to the advantages which attend that ſtate in general.) "Why then did he marry?" I anſwered ſhort, 'For reaſons beſt known to himſelf.' As much as to ſay, I judge it extremely impertinent, for any but a ſuperior to aſk me the queſtion. So the harmleſs raillery which Mr. Hill pleaſes himſelf with upon the occaſion, may ſtand juſt as it is.

XI.

Concerning DRESS‡.

35. "Mr. W. adviſes his followers to wear *no-*
"*thing of a glaring colour*, nothing *made in the*

 "*highth*

§ Page 52. † Page 39. ‡ Page 40.

" *heighth of the fashion*, in order to *increase their* " *reward*, and *brighten their crown in heaven.*"

" Nevertheless in his letter to a Quaker, he " says, ' To make it a point of conscience, to dif- " fer from others, as to the shape and colour of " their apparel, is mere *superstition.*"

" Yet he says, ' So I advise; but I do not " make it a *point of conscience.*' It follows, that " we are to increase our reward, and brighten " our crown in heaven, by doing that which is " mere *superstition*, and without acting from a " *point of conscience.*"

I shall say more on this head than I otherwise would, in order to shew every impartial reader, by one instance in a thousand, the manner wherein Mr. H. continually distorts and murders my words.

In my advice to the people called Methodists,‡ I say, ' I would not advise you to imitate ' the people called Quakers, in those particulari- ' ties of dress, which can answer no end, but ' to distinguish you from all other people. ' But I advise you to imitate them in plainness: ' 1. Let your apparel be cheap, not expensive; ' 2. Let it be grave, not gay or showy; not in ' the point of the fashion.'

' Would you have a farther rule? Then take ' one you may always carry in your bosom. *Do* ' *every thing with a single eye*, and this will di- ' rect you in every circumstance. Let a single in- ' tention

‡ Sermons, Vol. IV. Page 148 & seq. First Edit.

'tention to pleaſe God preſcribe, both what 'cloathing you ſhall buy, and the manner where-'in it ſhall be made, and how you ſhall put on 'and wear it. In other words, let all you do in this 'reſpect, be ſo done, that you may offer it to 'God, a ſacrifice acceptable through Jeſus 'Chriſt: ſo that conſequently it *may increaſe* '*your reward*, and *brighten your crown in* '*heaven*.'

Now is there any thing ridiculous in all this? I would appeal even to a rational deiſt, whether it be not, upon the Chriſtian ſcheme, all agreeable to the higheſt reaſon?

36. "But it is inconſiſtent with what you ſaid "elſe-where, 'To make it a point of conſcience, "to differ from others, as the Quakers do, in "the ſhape or colour of their apparel, is mere "ſuperſtition."

Not inconſiſtent at all. It is mere ſuperſtition to make wearing a broad-brimmed hat, or a coat with four buttons, (the very thing I referred to in the preceding page) a point of conſcience, that is, a thing neceſſary to ſalvation.

Why then, ſays Mr. Hill, "we are to in-"creaſe our reward, and brighten our crown in "heaven, by doing what is *mere ſuperſtition*, and "without acting from a *point of conſcience*"!

* Was ever ſuch twiſting of words? Has he not great reaſon to cry out, "O rare *Logica Weſleienſis! Qui bene diſtinguit, bene docet!*" I bleſs God, I can diſtinguiſh reaſon from ſophiſtry; un-

kind, unjuſt, ungenteel ſophiſtry, uſed purely for this good end, to aſperſe, to blacken a fellow Chriſtian—becauſe he is not a Calviniſt!

No, Sir: What I call ſuperſtition, and no point of conſcience, is wearing a Quaker hat or coat; which is widely different from the plainneſs of dreſs that I recommended to the people called Methodiſts.

My *logic* therefore ſtands unimpeached; I wiſh your *candor* did ſo too.

I would engage to anſwer every objection of Mr. Hill's, as fairly and fully, as this. But I cannot ſpare ſo much time, I am called to other employment.

And I ſhould really think, Mr. Hill might ſpend his time better, than in throwing dirt at his quiet neighbours.

XII.

Of TEA. ‡

37. "Mr. W. publiſhed a tract againſt drinking "tea, and told the tea-drinkers, he would ſet "them an example in that piece of ſelf-denial."

'I did ſet them an example for twelve years. 'Then at the cloſe of a conſumption, by Dr. Fo-'thergill's direction, I uſed it again.'

"Why then did Mr. W. re-publiſh this tract, "making the world believe, it brought a paraly-"tic

‡ Page 41.

" tic diſorder upon him?" Before I was twenty years old, it made my hand ſhake, ſo that I could hardly write. " Is it not ſtrange then, that Dr. " Fothergill ſhould adviſe Mr. W. to uſe what " had before thrown him into the *palſy?*" I did not ſay ſo: I never had the palſy yet; though my hand ſhook, which is a *paralytic diſorder.* But be it ſtrange or not, ſo Dr. F. adviſed; if you believe not *me*, you may enquire of himſelf. The low wit that follows, I do not meddle with: I leave it with the gentle reader.

XIII.

Of BAPTISM. §

38. Mr. W. ſays, ' As there is no clear proof ' for *dipping* in ſcripture, ſo there is very proba- ' ble proof to the contrary.'

" Why then did you at Savannah baptize all " children by immerſion, *unleſs the parents* cer- " tified they were weak?"

I anſwered, ' Not becauſe I had any ſcruple, ' but in obedience to the rubric.'

Mr. Hill, according to cuſtom, repeats the objection, without taking the leaſt notice of the anſwer.

* As to the ſtory of half drowning Mrs. L. S. let her aver it to my face, and I ſhall ſay more. Only obſerve, Mr. Toplady is not " my friend."

§ Page 42.

He is all *your own* ; your ſtrined, ally, and fellow-ſoldier ;

Ut non
Compoſiti melius cum Bytho Bacchius !

You are in truth, *Duo fulmina belli.* It is not ſtrange, if their thunder ſhould quite drown the ſound of my " poor pop-guns."

39. " But what ſurpaſſes every thing elſe is, " that Mr. W. cannot even ſpeak of his contra- " dictions, without contradicting himſelf afreſh. " For he abſolutely denies, † not only that he " ever was unſettled in his principles, but that " he was ever accuſed of being ſo, *either by friends* " *or foes.*" *Either by friends or foes !* I will reſt the whole cauſe upon this. If this be true, I am out of my wits. If it be falſe, what is Mr. Hill? An honeſt, upright, ſenſible man ; but a little too warm, and therefore not ſeeing ſo clearly in this as in other things.

My words are, ' My friends ‡ have oftner ac- ' cuſed me of being too ſtiff in my opinions, ' than too flexible. My enemies have accuſed ' me of both, and of every thing beſides.' Is this " denying that ever I was accuſed of incon- " ſiſtency *either by friends or foes?*"

I do ſtill deny, that Mr. Delamotte ‖ ſpoke to me, " of my wavering, unſettled diſpoſition." But " he ſpoke to you, ſays Mr. Hill, *of ſomething* " *elſe.*"" Tis very likely he might.

40. Mr.

† Pages 38, 49. ‡ Remarks, Page 39. ‖ Page 43.

40. Mr. W. is equally self-inconsistent, "with "regard to the Mystics. † These he tells us he "had *once in great veneration*;" (I had, two or three and forty years ago) "as the *best explain-* "*ers of the gospel of Christ*. Yet afterwards "he declares he *looks upon them, as one great* "*Antichrist*." I did look upon them as such thirty years ago. But in my Remarks I say, 'I retract this. It is far too strong.' But observe, I never contradicted it till now.

But how does this agree with Mr. W.'s saying, "I never was in the way of Mysticism at "all?"

Perfectly well: I admired the mystic writers. But I never *was in their way*; leaving off the the outward means.

"But why did Mr. W. let the expression "stand "*Solomon is the chief of the mystics?*" Perhaps because I thought it an harmless one, and capable of a good meaning. But I observe again: Mr. H. takes it for granted, that I have the correction of Mr. Fletcher's books. This is a mistake: of some I have; of others, I have not.

41. Now comes the capital instance of self-inconsistency. "‖ In 1770, Mr. W. esteems the "Minutes the standard of orthodoxy. In 1771, "he signs a paper, owning them to be *unguard-* "*ed*. In 1772, he tells us, he does not know "but it would have been better, not to have

§ Page 14. ‖ Page 13.

" ſigned that paper at all!" Suppoſe all this true, what will it prove? Only, that I made a conceſſion which was made an ill uſe of.

But " Mr. F.'s defence makes poor Mr. W. " appear more and more inconſiſtent. Mr. W. " declares the Minutes to be *unguarded*:" (that is *not enough guarded* againſt cavillers:) " Mr. F. " defends them, and ſtrives to reconcile them " with the Declaration. But then comes Mr. " W. and tells us, he does not know, but it had " been better not to have ſigned it at all." And what then? Why " hereby he intimates, that " he has fixed a different ſenſe upon the Minutes " from that which they originally bore." No ſuch thing; he intimates this and no more, that by that well-intended conceſſion, he had given occaſion to thoſe who ſought occaſion of offence againſt him.

So all this laboured charge vaniſhes into air, and no more proves inconſiſtency than high-treaſon.

42. We come now to the main point, *perfection*; the objections to which ſpread almoſt throughout the book. But the queſtion is not, Whether the doctrine be true or falſe? But whether I contradict myſelf concerning it?

As to what occurs in the fourth and fifth pages it may therefore ſuffice to ſay, I do believe (as you obſerve) that *real Chriſtians* (meaning thoſe that are *perfected in love*) are freed from

evil

evil or sinful thoughts. And where do I contradict this?

P. 10. "You say, I cannot prove the facts alledged against some professors of perfection. "Indeed I can." If you could, that would not prove that I contradict myself on this head.

"But one at Worc—r writes, 'I send you "an account of two or three shocking instances "of bad behaviour among the professors of per-"fection here." Perhaps so. But will that prove my inconsistency?

43. Awhile since Mr. Ma——d related to me the whole story of Samuel Wi——n. I know not that I ever heard it before, but only some imperfect fragments of it. The other story, of "one who said, the Holy Ghost visibly descended on all true converts," may be true for ought I know; but I question much, whether that madman was a preacher? It may likewise be true, that several wild expressions were uttered at West Street Chapel. Yet I think, all these put together will not prove, that I contradict myself.

However, I am glad to read, "If I publish "another edition of the *Review*, these instances "shall all be omitted: and *personal vilifications* "shall be left to the sole pen of Mr. W." Then you will reduce your *Farrago* to a page, and your *Review* to a penny pamphlet. But still *personal vilification* will not suit my pen. I have better employment for it.

44. You say, p. 26. "Let us now proceed to "Mr. W.'s assertions on sinless perfection."

As I observed before, I am not now to dispute Whether they are right or wrong? I keep therefore to that single point, Do I herein contradict myself, or not?

When I said, 'If some of our hymns contradict others,' I did not allow, they do. I meant only, if it were so, this would not prove that I contradict myself. "But still it proves, the peo- "ple must sing contradictions." Observe; that is, If——

In your account of perfection, blot out *No wandering thoughts.* None in the body are exempt from these. This we have declared over and over; particularly in the sermon wrote upon that subject.

If in the sermon on Eph. ii. 8. (not xi. 5, as your blunderer prints it) the words which I had struck out in the preceding edition, are inserted again, what will this prove? Only that the printer, in my absence, printed, not from the last, but from an uncorrected copy. However, you are hereby excused from unfairness, as to that quotation. But what excuse have you in the other instance, with regard to Enoch and Elijah? On which I asked, 'Why is Mr. Hill 'so careful to name the first edition? Because 'in the second the mistake is corrected. Did he 'know this? And *could* he avail himself of a mis- 'take

'take which he *knew* was removed before he 'wrote?'†

It is now plain he *could!* Nay, inſtead of owning his unfairneſs, he endeavours to turn the blame upon me! "You are as inconſiſtent in your cenſures "as in your doctrines: you blame me for quot- "ing the laſt edition of your ſermon; whereas "you call me to account for quoting the *firſt* edi- "tion of your notes, concerning Enoch and Eli- "jah: each of whom you have proved, by a "peculiar rule of *Foundery-Logic*, to be both in "heaven and out of heaven." So without any remorſe, nay, being ſo totally unconcerned as even to break jeſts on the occaſion, you again 'avail 'yourſelf of a miſtake which you knew was re- 'moved before you wrote.'

45. But Mr. W. "hath both *ſtruck out* ſome "words, and *put in* others, into the ſermon."— This is a common complaint with Mr. Hill; on which therefore it is needful to explain.

I generally abridge what I anſwer; which cannot be done without *ſtriking out* all uneſſential words. And I generally *put in* to quotations from my own writings, ſuch words as I judge will prevent miſtakes.

Now to the contradictions.

'If we ſay we have no ſin *now remaining*, (I 'mean, after we are juſtified) we deceive our- 'ſelves.'

I believe this: and yet I believe

† Remarks, Page 29.

'Sin ſhall not *always* in our fleſh *remain*.'

Again, 'Many *infirmities* do remain.'

This I believe: and I believe alſo

'He that is born of God, (and *keepeth himſelf*, '1 John v. 18.) *ſinneth not by infirmities*, whe-'ther in act, word or thought.'

I believe likewiſe, that in thoſe perfected in love,

'No wrinkle of infirmity
'No ſpot of ſin remains.'

My brother, at the bottom of the page, expreſsly ſays, 'No *ſinful* infirmity.' So whether this be ſcriptural or not, here is no contradiction.

I have ſpoken ſo largely already concerning ſins of *ſurprize* and *infirmity*, that it is quite needleſs to add any more. I need only refer to the *Remarks*, at the thirty-fourth and following pages.

46. But to go on.

'I wreſtle not now.'

This is an expreſſion of my brother's, which I do not ſubſcribe to.

'We wreſtle not with fleſh and blood.'

"This he allows to be his own."‡

Indeed I do not: although it is true, 'the *per-'petual war* which I ſpeak of in the note on Eph. 'vi.

‡ Page 31.

'vi. 13. is *a war with principalities and powers, but* '*not with flesh and blood.*' "But either way Mr. "John is stuck fast in the mire. For in his *Re-* "*marks* he contradicts his brother: in his *Anno-* "*tations* he contradicts himself: and in his *Hymn* "he contradicts both his brother and himself."

Mr. John is not quite *stuck fast* yet: for this is a mistake from beginning to end. 1. I do not contradict my brother in my *Remarks*. In saying, 'I do not subscribe to that expression,' I mean, I do not make it my own; I do not undertake to defend it. Yet neither do I enter the lists against it: it is capable of a sound meaning. 2. I do not contradict myself in the *note*; let him prove it that can. 3. I contradict nobody in the *hymn*; for it is not mine.

Again. 'I never said, While one *evil thought* 'can rise, I am not *born again*. My brother 'said so once: but he took the words in too 'high a sense.' I add, and in a sense not warranted by the bible. And yet I believe, that '*real* '*Christians*, I mean those perfected in love, are 'freed from evil or *sinful thoughts*.'

"But is not a babe in Christ *born again?* Is "he not a *real Christian?*" He is doubtless born again; and in some sense he is a real Christian: but not in the sense above defined.

47. We come now to the additional contradictions which Mr. Hill undertakes to find in my writings. They are already dwindled into one:

and

and I hope to ſhew quickly, this one is none at all——It ſtands thus.

' Moſt expreſs are the words of St. John, *We* ' *know, that whoſoever is born of God, ſinneth not.*'

' Indeed it is ſaid, this means only, he doth ' not commit ſin *wilfully* or *habitually*.'

(Obſerve. I do not deny the text to mean this; but I deny that it means *this only*)

As a contradiction to this, Mr. Hill places theſe words in the oppoſite column.

' The apoſtle John declares, Whoſever is born ' of God ſinneth not, 1. By any habitual ſin; ' nor, 2. by any *wilful* ſin.' True; but do I ſay, the apoſtle means *this only?* Otherwiſe here is no contradiction. So although you have got the gallows ready, you have not turned off *old Mordecai* yet. As you ſo frequently give me that appellation, I for once accept of your favour.

48. " Before I quit this ſubject" (of perfection) " I cannot help expreſſing my aſtoniſhment, that " Mr. W. ſhould deny that his tenets on that " point exactly harmonize with thoſe of the po- " piſh church; ſince all the decrees and books " that have been publiſhed by the Roman clergy, " prove this matter beyond a doubt."

I believe, you have been told ſo. But you ſhould not aſſert it, unleſs from perſonal knowledge. " Alexander Roſs ſays ſo." What is Alexander Roſs? See with your own eyes. " Mr. " Hervey too gives an account of Lindenus and " Andradius." *Second-hand evidence* ſtill. Have you

you ſeen them yourſelf? Otherwiſe you ought not to allow their teſtimony. * "As to that "moſt excellent and evangelical work," as you term it, the eleven letters aſcribed to Mr. Hervey, Mr. Sellon has abundantly ſhewn, that they are moſt excellently virulent, ſcurrilous and abuſive; and full as far from the evangelical ſpirit, as the Koran of Mahomet.

"But Biſhop Cowper"——I object to him, beſide his being a *hot, bitter* Calviniſt, that he is a dull, heavy, ſhallow writer. And let him be what he may, all you cite from him, is but ſecond-hand authority.——"Nay, I refer to the biſhop's own words." But ſtill you have only the words at ſecond hand. In order to know the tenets of the church of Rome, you muſt read the Romiſh authors themſelves. Nay, it does not ſuffice to read their own private authors. They will diſown any thing we charge them with, unleſs we can prove it, by recurring to their public and authentic records.—Such are the *Canones & Decreta Concilii Tridentini.*" Such the "*Cate*-"*chiſms ad Parochos.*" Till you have read theſe at leaſt, you ſhould never undertake to determine what is, or what is not popery.

49. "But as I am now on the ſubject of po-"pery, † I muſt make a few animadverſions on "what Mr. W. affirms, 'I always thought the te-"nets of the church of Rome, were nearer by "half to Mr. Hill's tenets, than to Mr. W.'s'" Nay,

† Page 33

Nay, give the honour of this to its true author; Mr. Hill goes to conſult a Popiſh friar at Paris, a Benedictine Monk, one Father Walſh, concerning the Minutes of the Conference. Father Walſh (Mr. Hill ſays; and I ſee no reaſon to ſcruple his authority here;) aſſures him, that the Minutes contain falſe doctrine: and that the tenets of the church of Rome are nearer by half to his Mr. Hill's) tenets than they are to Mr. W.'s (So Mr. Hill himſelf informs the world, in the Paris Converſation, of famous memory: which I really think, he would never have publiſhed, unleſs as the vulgar ſay, the devil had owed him a ſhame) I add, 'Truly I always thought ſo.' But I am the more confirmed therein, by the authority of ſo competent a judge: eſpecially when his judgment is publicly delivered by ſo unexceptionable a witneſs.

50. Nay, but "you know the principles of "the Pope and of John Calvin are quite op- "poſite to each other." I do not know, that they are oppoſite at all in this point. Many Popes have been either Dominicans or Benedictines. And many of the Benedictines, with all the Dominicans, are as firm predeſtinarians as Calvin himſelf. Whether the preſent pope is a Dominican, I cannot tell: If he is he is far nearer your tenets than mine.

Let us make the trial with regard to your ten propoſitions.

1. "You

1. " You deny *election.*

So does the pope of Rome." I know not that. Probably he holds it.

2. " You deny *perseverance.*

So does the pope of Rome." That is much to be doubted.

3. " You deny *imputed righteousness.*

Perhaps, the Pope of Rome does; but I assert it continually.

4. " You hold *free-will.* So does the pope of Rome." No, not as I do (unless he is a predestinarian: otherwise) he ascribes it to *nature*, I to *grace.*

5. " You hold, that works are a condition of justification.

If you mean *good works*, I do not.

6. " You hold *a two-fold justification*, one now, another at the last day.

So does the pope of Rome." And so do all Protestants, if they believe the bible.

7. " You hold the doctrine of *merit.*

I do not. Neither does the Pope, if father Walsh says true.

8. " You hold *sinless perfection.*

So does the Pope." I deny that. How do you prove it?

9. " You hold, that *sins* are only *infirmities.*

I hold no such thing. And you know it well.

10. " You

10. " You diſtinguiſh between *venial* and *mortal* ſins."	Not ſo; I abhor the diſtinction.

Now let every man of underſtanding judge, Whether father Walſh did not ſpeak the very truth?

51. " This pamphlet was finiſhed, † when I " was told, that Mr. W. had lately a very re- " markable dream, which awakened him out of " a ſound ſleep. This dream he communicated to " his ſociety. It was in ſubſtance as follows. A " brig, rough man came to him, and gave him " a violent blow upon the arm with a red-hot " iron."

" Now the interpertation thereof I conceive to " be as follows:

1. " The *big, rough man*, is Mr. Hill:

2. " The *bar of iron* (red-hot!) is *Logica Weſ-* " *leienſis:*

3. " The *blow* denotes *the ſhock* which Mr. " John will receive by the ſaid pamphlet:

4. " His being *awakened out of a ſound ſleep*, " ſignifies there is yet hope, that he will ſome " time or other come to the right uſe of his ſpiri- " tual faculties."

Pretty and well deviſed! And though it is true I never had any ſuch dream ſince I was born, yet I am obliged to the inventor of it; and that on many accounts.

I am obliged to him,

1. For

† Page 61.

1. For ſending againſt me only a *big, rough man:* it might have been a lion, or a bear:

2. For directing the *bar of iron* only to my arm; it might have been, my poor ſcull:

3. For letting the *big man* give me only *one blow*; had he repeated it, I had been ſlain outright: and,

4. For hoping I ſhall, ſome time or other, come to the right uſe of my ſpiritual faculties.

52. Perhaps Mr. Hill may expect, that I ſhould make him ſome return for the favour of his heroic poem, But

"Certes I have, for many days
"Sent my poetic herd to graze."

And had I not, I ſhould have been utterly unable to preſent him with a parallel. Yet upon reflection, I believe I can, although, I own, it is rather of the lyric, than the heroic kind. And becauſe poſſibly he may be inclined to write notes on this too, I will tell him the origin of it. One Sunday, immediately after ſermon, my father's clerk ſaid, with an audible voice, "Let us "ſing to the praiſe and glory of God, An hymn "of mine own compoſing." It was ſhort and ſweet, and ran thus:

"King William is come home, come home:
"King William home is come!

"Therefore

" Therefore let us together ſing
" The hymn that's call'd Te D'um !"

53. Before I conclude, I beg leave, in my turn, to give you a few advices.

And 1. *Be calm.* Do not venture into the field again, till you are maſter of your temper. You know, *the wrath of man worketh not the righteouſneſs*, neither promotes the truth, *of* God.

2. Be *good natured.* Paſſion is not commendable; but *ill-nature* ſtill leſs. Even irrational anger is more excuſable than *bitterneſs*, leſs offenſive to God and man.

3. *Be courteous.* Shew good manners as well as good-nature to your opponent of whatever kind. " But he is rude." You need not be ſo too. If you regard not him, " Reverence yourſelf."

Abſolutely contrary to this, is the crying out at every turn, " Quirk, ſophiſtry, evaſion!" In controverſy theſe exclamations go for nothing. This is neither better nor worſe than *calling names.*

4. *Be merciful.* When you have gained an advantage over your opponent, do not preſs it to the uttermoſt. Remember the honeſt Quaker's advice to his friend a few years ago, " Art thou " not content to lay John Wefley upon his back, " but thou wilt tread his guts out ?"

5. In writing do not conſider yourſelf as a *man of fortune*, or take any liberty with others on

on that account. Theſe diſtinctions weigh little more in the literary world, than in the world of ſpirits. Men of ſenſe ſimply conſider, what is written: not whether the writer be a lord or a cobler?

Laſtly, Remember, *For every idle word men ſhall ſpeak, they ſhall give an account in the day of judgment. Remember, by thy words ſhalt thou be juſtified; or by thy words ſhalt thou be condemned!*

BRISTOL, *March* 14,
1773.

A SHORT

A SHORT

ACCOUNT

OF

JOHN DILLON.

BY Mr. Johnſon's advice, I will endeavour to leave ſome little account of myſelf behind me. But I muſt be very briefſ: my weakneſs being ſuch, that I cannot ſay much at once.

I was born in the army, and received his Majeſty's pay at about fourteen years of age, belonging to General Montague's regiment. In the year 1746 I was called abroad, and was in the battle of Dettingen, in the midſt of the French Gens d'arms and Gard a corp, which were cutting down our men on every ſide. Yet not a hair of my head was hurt: but I was nothing

thing affected either by the danger or the deliverance.

At the battle of Fountenoy, thouſands fell on my right and my left. I was taken priſoner, but had not one wound. This did affect me deeply, and I ſolemnly reſolved, to lead a new life. But it was in my own ſtrength, ſo that after a few weeks I was the ſame man as before.

Another danger I was in, from which, humanly ſpeaking, it was ſcarce poſſible to eſcape. We were fourteen regiments of Engliſh, Hanovarian and Dutch, who were left near Maeſtricht, to cover the retreat of our grand army. The next morning, about nine o'clock, we ſaw the French grand army near us, who advanced in good order. We had thrown up a little breaſt-work in our front the night before. From this we kept a conſtant fire, with grape-ſhot from our cannon, and ſmall ſhot from our muſketry: numbers of them were killed, but they continually ſupplied their places with freſh men, till coming up to our breaſt-work, they poured their fire all upon us at once. We were then obliged to make the beſt of our way, to a plain, where we expected to find our grand army. But they had marched the night before, near twelve miles, and had paſſed the river Mayne. Yet a few of us were enabled to overtake them; though when we came out of the field, the ſtrongeſt company in our regiment could muſter only eleven out of ſeventy

ſeventy men. Yet I continued in open rebellion againſt God, till the war broke out again.

It was on March 27, 1744, that I married at Preſton in Lancaſhire. Some years after General Montague, Lieutenant Colonel before, being preferred to a regiment, made me his Drum Major, but told me, unleſs I left off cards, he would ſend me about my buſineſs. I did leave them off; but in other things was as bad as ever, till we were ordered for Ireland, and ſtationed at Cork. But I was not eaſy. Fearful thoughts followed me. I often wiſhed, that there was no God, or that I had no ſoul. Yet I went on in ſin: although frequently in the midſt of my drinking and ſinging obſcene ſongs, I have been ſuddenly ſtruck; my countenance changed, and I could not open my mouth. I then made freſh reſolutions; but when freſh temptations came they vaniſhed away. So I continued in ſin, though as weary of ſin as the Iſraelites of their Egyptian bondage. I was in this ſtate, when I had two fits of ſickneſs, in each of which I vehemently promiſed amendment; but almoſt as ſoon as they were over, I returned as a dog to the vomit.

During my recovery from a third fit of ſickneſs, the Holy Spirit began to work powerfully in me, bringing all my ſins to my remembrance, which had been from my very childhood. Now the conſtant cry of my heart was, "What muſt I do to be ſaved?" And as ſoon as I got better, I went

went to church every day: but whenever the commandments were read in the communion service, I was cut to the heart, and at the end of each my cry was, "Guilty, O God! I am the man! But have mercy upon me, and I will never do so any more."

I continued thus for about eight or ten days: when on Friday, Oct. 11, 1757, in the forenoon the curate read (the second lesson) the 15th of St. Luke. From the beginning of the chapter I found that cloud which was on my soul begin to give way. At the 10th verse my despair almost past away, and the tears began to flow from my eyes. Yet I was not satisfied: I thought something was wanting, but could not tell what it was. I felt a straitness in my heart: but at the beginning of the parable of the prodigal, I was all attention. I do not remember, that one thought wandered from the narrative while it was reading; I found myself the very man. With my whole heart I joined in that, *I will arise and go unto my father*. My heart now began to soften much more; and from the 19th to the end of the 23d verse, I found all within me just like wax melting before the fire. And when those words were read, *This my son was dead, and is alive again; he was lost and is found*, my soul was fully set at liberty, from all guilt and condemnation for past sins. My heart rejoiced in God my Saviour, and my mouth broke out in holy praise. I came home rejoicing to my wife, and

told her, I believed ſome good thing had happend to me. I could then expreſs myſelf in no better manner: for I did not underſtand what juſtification meant.

I had not continued in this joy many days when Satan came upon me like a flood, charged me afreſh with all my ſins, and told me, there was no poſſibility of my being ſaved. This ſunk me, very low. I went to the curate and told him all my trouble. He bid me, "Not be afraid, for all would be well." I went away pretty well contented. But I had not been long at home before Satan began to tempt me another way. He ſuggeſted, That the bible was but a cunningly deviſed fable: that there was no Chriſt, yea, no God. The temptation was the heavier, becauſe I had no man to open my mind to. But the Lord was with me in my temptation, and gave me the conſolation of his ſpirit; which tho' not continuing long at a time, yet gently refreſhed my ſoul.

After ſome time, a maid ſervant of our colonel, obſerving a change in my life and converſation came to my room, and after a little diſcourſe aſked me, "If I would go with her to hear the Methodiſts?" I told her what a bleſſing I had found at church, and ſaid, I did not care to go any where elſe. But ſome days after, another woman importuned me much. I promiſed, I would go once. I went with her to hear Mr. Trembath, and was wonderfully pleaſed, to hear him preach without book. Yet it was ſome time

before

before I went to hear again. In the mean time I was overcome by one of my befetting ſins, anger. For a mere trifle, I ſpoke haſtily to my wife, and continued for ſome time in a violent paſſion. My peace was gone: the viſitations of the Holy One were withdrawn, and my ſoul covered with darkneſs and horror. What to do, I could not tell: I would have done any thing, to regain what I had loſt. When I was adviſed to go and hear the Methodiſts again, I readily went, and hearing the preacher ſay, *All manner of ſins ſhall be forgiven unto man*; only let him come to Chriſt my hope ſo ſweetly revived, that I had no more occaſion to be aſked to hear the Methodiſts, I now longed for every opportunity of hearing. And the people, ſeeing a ſtranger attend ſo cloſe, came to me after preaching, firſt one, then another talking of the things of God, encouraging me to go on, and always pointing me to Chriſt. After a time, I wanted to ſee the manner of their meeting together in a claſs. I met in one, and ſoon after joined the ſociety.

In a few days the Lord viſited my ſoul and reſtored the light of his countenance. I walked comfortably again, praiſing and adoring God. But it was not long, before I was grievouſly attacked by the enemy, concerning the divinity of Chriſt; and the more I reaſoned with him, the more I was perplexed. At length I ſaw, it was enough for me, to reſt in that general declaration, *There are three that bear record in heaven, and*

these three are one. I was then delivered from the force of the temptation, which never after returned with the same violence.

By the time I had heard the preaching about a year, I was clearly convinced, that altho' justification was an invaluable blessing, yet without sanctification, without the mind which was in Christ, I was not meet for heaven. Indeed there is not the least doubt, but every child of God who endures unto the end, shall be put into possession of this: seeing he hath promised who cannot lie. But how long or how short a time before death, this was to be expected, I could not tell. I had heard that many in London had obtained this, and many more were expecting it continually. I considered, it was *not of* or by *works*, but the free gift of God: that the heart is purified *by faith* and that *all things*, in Christ, *are now ready*. I was convinced, that God may do what he pleases with his own, if he could give it at the article of death, so he might give it 10, 20 or 30 minutes, or as many years before death. I found a strong desire to be a partaker of it, and began to pray for it with my whole heart. But it was suggested, "You have not been justified long enough yet, to expect so great a blessing:" and, "Such an unworthy unfaithful wretch as you, cannot expect such a favour from God." And hereby I was prevailed upon to give up my earnest pursuit of it. At other times, when I have been just grasping the blessing, I have been turned

turned back by another ſuggeſtion, " Not *now*: you cannot receive it now; you are not *earneſt enough*." But I have always remarked, that when I gave up the earneſt expecting it now, my ſoul grew barren and lifeleſs.

I continued thus for near two years, when Mr. *Weſley* come to *Limerick*, where the regiment I was in then lay, juſt before the ground for the preaching-houſe was taken. Under his firſt ſermon, on, *Now is the day of ſalvation*, I was ſtirred up more than ever. I ſaid, if I can only believe, I ſhall obtain the prize: but found the utter impoſſibility of doing this of myſelf. However the ſtrong deſire continued in my heart with earneſt prayer for it. Before Mr. Weſley left Limerick, he told the ſociety, if they could procure ground for building, while he was at Cork, and ſend him word, he would come back, and ſpend four days with them. They ſent him word. When I heard Mr. Weſley was come (in June 1762) I went to ſee him directly. He told me of ſome in Cork, who had lately received the pure love of God. At that very inſtant, my ſoul broke out into ſtrong deſire and prayer. In coming back to my room along the ſtreets, my ſoul was in conſtant prayer. But I found like a large mountain of unbelief ſtanding in my way. As I came over Thomond-bridge, I gave over parying in words, and began to mourn and ſigh, when in an inſtant, I felt a change through my whole heart and ſoul ſuch as my tongue cannot expreſs. My

foul was filled with love, my mouth with praiſe, and as I went along, I could do nothing but look to heaven.

You may aſk, What difference is there between this ſtate, and that I experienced before? I will ſimply declared what I felt. 1. Though I walked comfortably with God for near two years before, yet I often doubted, and was ready to give up all as a deluſion. But I have never ſince had the leaſt ſhadow of doubt, but can every hour and every moment, behold the light of the glory of God, in the face of Jeſus Chriſt. 2. In my former ſtate my affections were never quite free from one particular idol, it was dear to me as life itſelf, and I could not give it up. But my heart was now intirely free, nor had it the leaſt part of my affections. 3. Before I found anxious cares and diſtreſſing fears. Now they are all vaniſhed away. 4. After the firſt change, I ſtill felt pride, anger, and ſelf-will, more than I could well bear. Since the ſecond I have not felt the leaſt degree, of any of theſe evil tempers: although temptations to all have not been wanting; but they paſſed by as a dart. Not that my natural tempers were deſtroyed; only they were changed by the mighty power of God, and directed into their right channels, grace flowing through every faculty of my ſoul, and enabling me to offer up my body, ſoul, friends, all I am, and all I have, as a ſacrifice to God, every moment, and that without the leaſt reſerve.

I likewiſe

I likewise ſtill found myſelf liable to ten thouſand miſtakes: which though they had no concurrence of my will, yet were violations of that holy law, which demands perfect, uninterrupted obedience in every thought, word and action. Theſe therefore would ſhut us out from the glory of God, were it not for the atoning blood, ſo that ſtill, although through the power of the eternal Spirit, I am altogether thine, yet

"Every moment, Lord, I need
The merit of thy death.

From this time, through the great bleſſing of God, I enjoyed health of ſoul and body, till in July 1767, I was appointed for the North of Ireland. That into which I went, was a new circuit, in which there were not yet things very convenient for the preachers. The beds were generally damp, the houſes wet and cold, not well ſecured from either rain or wind. And my labour was great. Hearing the people crying out on every ſide for preaching, I forgot myſelf, and almoſt continually went beyond my ſtrength. Nevertheleſs, I held out pretty well till the ſpring; but in April 1768, I was ſeized with the fever. The houſe I was in was on the ſide of a mountain, very bleak and cold. It was about ſix yards long and four broad. There were four beds in it: in three of which lay the huſband, wife, five ſmall children, with a man and maid-

ſervant

ſervant. Here I lay ſix weeks all but a day. From this time I had not my former ſtrength, although the people were exceeding kind, and let me want nothing that was in their power. When I was a little recovered, my fellow labourers being ſtill ſick, I laboured to ſupply their lack of ſervice, and thereby brought that weakneſs upon myſelf, which never was quite removed. But the Lord made my bed in all my ſickneſs. The cabin was a little Bethel to me. He kept my ſoul in perfect peace, and in a full aſſurance of dwelling in his houſe for ever.

The Auguſt 1768 following I was appointed for Cork. Here it pleaſed God to viſit me firſt with a fever: afterwards with an inflammation of the lungs once and again, and then with a fiſtula. Here I met with good friends, who ſuffered me to want nothing which could be of any uſe. Mean time my ſoul was kept exceeding happy. I had no repining thought, nor any choice, but was willing to live or to die, as he ſaw moſt for his glory: as ſoon as I was able to take a journey, on Sunday, Sept 3, I ſet out for Dublin, where I was ſtationed. I came thither, Thurſday 7. With much difficulty I continued in my labour, till a little after Chriſtmas: when ſome mercurial pills, which I was adviſed to take for the fiſtula, gave me the finiſhing ſtroke. But here I found Chriſtian friends in plenty. Had I been the Lord Lieutenant, there could not have been more care taken of me. May they all hear at laſt,

laſt, *In as much as ye have done it unto the leaſt of theſe, ye have done it unto me.*

As to my own conduct, ſince I firſt, through mercy believed, which is about fourteen years, I am aſhamed and confounded in the ſight of God, at his great love to me a poor ſinner: at thy long ſuffering, O my God and Saviour, bearing ſo long with me; at thy great love, as it were forcing thyſelf upon me, and after my conſtantly-repeated ſhort-comings, ſtill ſhewing me the precious blood that *cleanſeth me from all ſin.*

But it may be aſked, "Are you not deceived in this?" I anſwer, God gives his children, not the ſpirit of the world, but his own Spirit, for this very end, that they may *know the things, which are freely given to them of God.* By this Spirit I am not deceived. As plainly as I can feel the wind blow, I felt a work of grace in my heart, drawing me nearer and nearer to God. I felt a daily dying to this vain world, and a daily overcoming the remains of ſin, till God was pleaſed to remove it all at one ſtroke. At the ſame time the Spirit teſtified, that theſe things were freely given of God to a poor ſinner.

O Lord, keep me from every appearance of boaſting! Of thee only will I boaſt, my Lord, my God and my all: I will ſpeak of thy loving-kindneſs, while I have a voice. Only keep my heart filled with thy love, and open my mouth to ſhew thy praiſe. O that the few days I have on this ſide eternity, may be filled up with holy

praiſe

praiſe and adoration, telling to all around, how good, how gracious, how kind, how long-ſuffering, how merciful, how full of compaſſion thou art; how willing to ſave all that will come to thee, yea, the very chief of ſinners: otherwiſe I muſt have been lifting up my eyes in hell long ago. O Jeſus, thou Saviour and lover of men, haſten to deſtroy the darkneſs of unbelief, and ſpread the light of faith over all the earth, that all may love and adore thee!

It is now near three months, that I have had, with little intermiſſion, grievous pains of body. But my compaſſionate high prieſt has hitherto laid his everlaſting arms of love underneath me. He has bore me up under all without a murmuring thought, without the leaſt ſhadow of diſcontent. I cannot yet believe, I have one pain too much. The Lord give me to think the ſame to the end!

And now' O Lord God of love, look down in mercy upon me the meaneſt and weakeſt of all: by thy free grace ſaved thus far, and ſave me, moſt holy and gracious God to the end. Forſake me not, O Lord, for a moment; for without thee I cannot ſtand; and whatever ſufferings thou giveſt me, only increaſe thy love abundantly in my heart, and give me grace and patience,

"To ſuffer all thy righteous will,
And to the end endure."

And

And now into thy hands, O Saviour of ſinners, I commit my body, ſoul and ſpirit! Be mercifully pleaſed to fulfil thy faithful promiſe to thy ſervant and hand-maid, (who, thou knoweſt, loveth thee, and has freely given me up to thee) and when thou calleſt me hence, be an huſband to the widow, and a father to our fatherleſs babe, keep them from the evils of the preſent world: and of thine infinite mercy, bring us to meet round thy throne, to praiſe thee world without end!

He grew weaker in February, March and April 1769. May 10, his wife would fain have ſit up with him; but he would not ſuffer it. About ſeven in the morning, May 11, he changed: but ſtill lay quiet and compoſed, till about ten he moved his head a little, and without any ſtruggle or groan, fell aſleep.

The End of the Twenty-third *Volume.*

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